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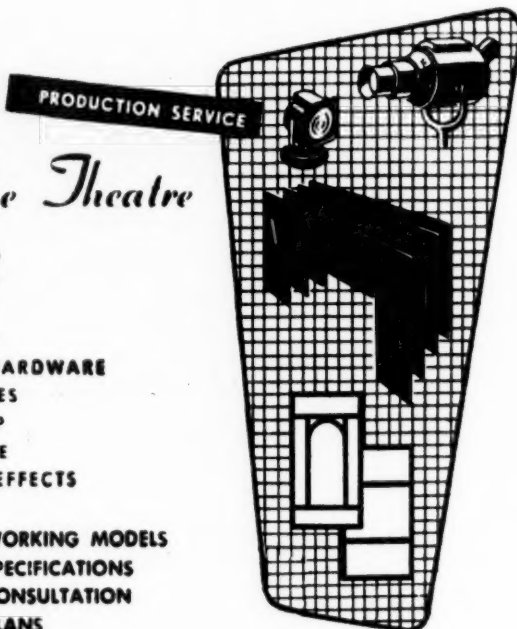
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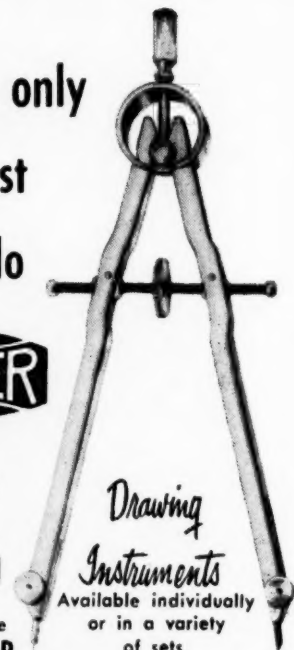
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MOLDING YOUTH IN SANCTITY AND SANITY

SISTER MARY AMATORA, O.S.F.*

Childhood is the golden age of mental hygiene. Even as in childhood many mental problems take their roots, so also may many of the later precipitating problems be prevented, or at least mitigated, if proper preventive measures be taken in childhood.

No child is an abstract problem. One must work in the concrete. Further, it is imperative that Catholic educators postulate a spiritual as well as a clinical approach not only to a problem child but also to all children whose mental, moral, and spiritual development they hope to achieve. In a word our total educational and clinical approach should be spiritualized,—a spiritual clinical approach. This implies the union of religion and mental hygiene, a broad and all-inclusive topic.

To discuss it in its totality would be beyond the limitation of a single article. Hence, the present discussion is confined to one segment of the problem; namely, its relation to the growing child. The term "growing child" would include the individual from birth to maturity. Hence further delimitation of the problem reduces the topic to its relation to the school child, i.e., from approximately six to eighteen years.

WHY MENTAL HYGIENE? IS THERE A NEED?

Before delving into the matter, one might first see if there be any real need for it? One hears much talk of mental hygiene, but why the stress? Is not much of this undue? Unnecessary energy? Instead of just running along with the crowd, it is well to pause from time to time, and ask one's self, "Why?" Oh, that little question, Why? Why this? Why that? In nine times out of ten much time would be saved, much valuable energy redirected if one but paused long enough to search his own mind for an answer to that little question, Why? Hence, before proceeding, let's take a look at the situation as it actually exists.

*Sister Mary Amatora, O.S.F., Ph.D., is research professor of psychology at Saint Francis College, Fort Wayne, Indiana.

What is the incidence of mental disorders? Complete statistics on this are not available. If one could actually count all new cases of mental disorder occurring in a year, and then do this year after year, one would have accurate and true information as to the rate of mental disorders. In the absence of such a statistic for the total population, the best one can do is to turn to data on first admissions to mental institutions.

In the *Psychiatric Quarterly*, Benjamin Malzberg presents a study on "The Increase of Mental Disease" in which he quotes figures for the average annual standardized rates of first admissions to all hospitals for mental disease in New York state during the years 1920, 1930, and 1940 per 100,000 corresponding population. These he classifies according to sex and according to specified type of mental disorder.

Studying the tables and figures therein, one notes a gradual increase in most instances, the largest being in the list for alcoholics, dementia praecox, and cerebral arterio-sclerosis.¹

Some state that about one in every twenty-two persons will at some time be placed in a mental institution.² Others have placed the figure at one in every twenty.³

If every teacher today would realize that two children in her class of forty would suffer a major affliction, certainly she would do all in her power to forestall such a disaster.

An incidence so great as one in twenty certainly demands that one look for the cause or causes, to ascertain if there be any possible preventive measures that might prove effective.

SOME CONTRIBUTING FACTORS

Until accurate knowledge of the rates of incidence of mental disorders is available for each specific psychosis and neurosis, including individual mental disorder syndromes, one cannot draw from this inference any precise information as to the power of various influences contributing to mental disorder.

Cattell in his recent book, *Personality*, states:

¹ Benjamin Malzberg, "The Increase of Mental Disease," *Psychiatric Quarterly*, XVII (July, 1943), 489.

² William Ogburn and Ellen Winston, "The Frequency and Probability of Insanity," *American Journal of Sociology*, XXXIV (March, 1929), 822.

³ Harold F. Dorn, "The Incidence and Future Expectancy of Mental Disease," *Public Health Report*, LIII (November 11, 1938), 1,004.

... it is likely that *all* forms of mental disorder are increased by the pace of life, by crowding, and by increasing complexity in the emotional control and responsiveness expected by civilization. We may also infer that the psychological changes of age, including arterio-sclerosis, reduce those powers of mental adaptation that make for sanity; but here again alternative explanations, e.g., conflicts of earlier with later learning, maladaptation through social change, cannot yet be ruled out.⁴

EXPERIMENTAL STUDIES

Though the need is recognized, experimental studies on the influence of religion on mental health are not forthcoming. Dr. Anton T. Boisen, chaplain at State Hospital (mental), Elgin, Illinois, reports in *Religious Education* a "Cooperative Inquiry in Religion."⁵ His findings include: in the *Journal of Religion* for a fourteen-year period, 1931-1944, there were 283 articles; yet only eight of these were empirical studies of religious experience; and only five others made use of empirical studies by other workers.

In *International Review of Religion* there were 102 articles on the subject but none could be called empirical in its methodology, and only two made use of empirical studies by others. In *Religious Education* from 1936 to 1943, 200 articles were reported but none used quantitative methods. Other references are similar.

Boisen laments the "strange lag in the employment of the methods of cooperative inquiry in the study of present-day religious experience." And yet, "in a mental hospital, the student is confronted with problems whose implications for theology cut very deep."⁶

NEED OF RELIGION RECOGNIZED

Hart, in the *Journal of Education*, writes in his article, "Spiritual Bases Must be Taught," that it is necessary "... to foster moral and spiritual growth in our secular schools." He continues,

... in spite of Dewey ... spiritual values cannot find roots in a philosophy of naturalism. All our humanitarianism, all our democratic theories,

⁴ Raymond B. Cattell, *Personality: A Systematic, Theoretical and Factual Study*, p. 522. New York: McGraw-Hill Book Company, 1950.

⁵ Anton T. Boisen, "Cooperative Inquiry in Religion," *Religious Education*, XL (September, 1945), 290-297.

⁶ *Ibid.*, 296.

all our educational ideals must be rooted firmly in *religious faith*, or like cut flowers, they cannot flourish for long, at all. At the first breath of some of the cold realities we are to face, our naturalistic idealism is likely to wilt." [Further again, he states that] "... if ethical and spiritual values are to have any meaning at all, they must be dogmatic and absolute. They must have their source in a supernatural faith."⁷

Thayer in his book, *Religion in Public Education*, writes:

Verbal instruction carries no assurance in itself that conduct will eventuate in harmony with precepts taught. Only when day by day life in the school, in the home, in the community gives body and substance to what is taught and, conversely, abundant occasion is found for precept to control practice, will instruction influence the springs of conduct.⁸

Miller, in "Experience in Religious Education" discussed a three year experiment in religious education in grades ten, eleven, and twelve. In this study 75 per cent of the Protestant pupils enrolled and seven Protestant churches participated. He said, "all agreed it was a success; graduates had a fairly good background in religious thinking and belief."⁹

Bentley, of the California Institute of Technology, in his article "Sanity and Hazard in Childhood," shows the value of emotional stability for the growing child. He states: "Uncertain health and an instability of moods—from whatever cause—certainly make a difficult childhood more difficult." Again, "... these years (ending of later childhood and pre-puberty) are productive of problem children; ... the lying, thieving, truant, irascible, unreliable, sentimental, incorrigible, rebellious, sexually excitable, and openly delinquent children."¹⁰

Herrick, in "Religion in the Public Schools of America," shows the interest of the people in religious education, and its rapid growth where set up: "The first weekday program of religious instruction in the school was started in 1913 in Gary, Indiana, by Dr. Wirt and, by 1922, there were weekday programs in

⁷ Hubert N. Hart, "Spiritual Basis Must Be Taught," *Journal of Education*, CXXV (January, 1946), 14-15.

⁸ V. T. Thayer, *Religion in Public Education*. Boston: Beacon Press, 1946, as quoted by Vergil Herrick in "Educational News and Editorial Comment," *Elementary School Journal*, XLVII (November, 1946), 131.

⁹ Dwight D. Miller, "Experience in Religious Education," *Nation's Schools*, XXXVI (October, 1945), 51.

¹⁰ Madison Bentley, "Sanity and Hazard in Childhood," *American Journal of Psychology*, LVIII (April, 1945), 212.

practically all the North Central and Northeastern States. Oak Park, Illinois, started in 1920 and still continues the program. It has served as a model for many midwestern communities."¹¹

Mulford, in "As Public Education Defaults in Religion," goes so far as to say that "if religion as a life experience is proper subject for social study in private schools and colleges, default in the public schools means a serious failure in American education."¹²

Chave, in "Today and Tomorrow in Religious Education," states:

Religion must be thought of as a quality of life pervading all institutions and relationships. In religious education we must sensitize parents, teachers, and others who influence attitudes and values, with the possibilities of constructive and cooperative action. To do this we must speak in functional terms, presenting a vivid and attractive picture of desirable personal and social behavior.¹³

All these and many others that could be enumerated point to the value of religion in the developing of good adjustment, or mental health, in the growing child. They show, too, the importance of the total co-operation of all who have any contacts with the child. Endeavor to build up religious motives and ideals in the classroom will effect little good, if any, if the child continues to observe the contrary in his home and in other out-of-school environments.

If secular educators see the need for religion in the development of youth, how much more should not religious teachers use the powerful means of the Church in developing both stability and sanctity in their pupils!

SOME PRACTICAL POINTS

Theorizing alone gets one nowhere. It is the practical application that achieves results. Let us now, with all this background in mind, examine the situation in the concrete and see just what can be done to further the religious development and the mental health of the growing child.

¹¹ Virgil Herrick, "Religion in the Public Schools of America," *Elementary School Journal*, XLVI (November, 1945), 121.

¹² Herbert Mulford, "As Public Education Defaults in Religion," *School and Society*, LXIV (December 21, 1946), 444.

¹³ Ernest Chave, "Today and Tomorrow in Religious Education," *Religious Education*, XXXIX (July, 1944), 227.

Beginning with the kindergarten or the first grade of the elementary school and continuing on through junior and senior high school, the teacher can do preventive work. But she must be alive to the situation and to the problems involved.

1. Both heredity and environment may be contributing factors to an individual child's emotional or other problems. The former factor can not be changed but the latter often can be influenced.

2. A spiritual outlook and background will assist in the guidance of that youth which will culminate in a healthy mental adjustment. Coupled with religion, such guidance can lead also to greater sanctity. For example, here are a few items the teacher might consider: What are the home conditions? Are father and mother separated? Do parents get along well together, or do children frequently witness quarrels and domestic dissensions? Does the mother work? Is there economic need? Is the neighborhood one of juvenile delinquency? Is there an ill-functioning "gang"?

This will lead to information on child-parent relationships and sibling-relationships that will deepen the teacher's insight into the nature and cause or causes of the child's emotional difficulties. Likewise will such procedures help to build up the rapport and pupil-teacher relationships. Genuine teacher interest has solved many a scholastic problem as well as prevented emotional breakdown.

3. A teacher may devise some system of checking on the performance of religious duties by students. All this done in the right attitude can help the child to know himself and to help himself with greater understanding. Broken homes and a lack of religious training in the homes are fundamental in many cases of subsequent mental breakdowns and even severe maladjustments. Often the teacher can nip the incipient problems in the bud, if she knows the danger signals and can recognize the child's need for help. Similarly, because the teacher is an influence on the personality development of his pupils, it is possible for him to create an atmosphere capable of precipitating problems in his charges. Of course, no teacher does this deliberately. Yet it is a thought he should bear in mind, and

one on which he should make a frequent examen.¹⁴

4. The teacher must be as interested in the development of the character and personality of his pupils as he is in the development of their intellectual power. A case of negativism or of day-dreaming should demand his careful study even as a case of lack of word recognition, or of spelling or arithmetic difficulty. However, a sound diagnosis demands a knowledge of the human personality as well as of the motivating forces behind that personality.¹⁵

5. The child desires personal success, self-assertion and self-realization; he also has a desire and a tendency to share and to live with others in the give-and-take of everyday life. By helping the child to a three-fold adjustment, namely, adjustment to his teacher, to his classmates, and to himself and his own limitations, the teacher is starting him off on the road to good mental health, good personal self-adjustment. Thus equipped, he will be able later in life to continue to solve his problems as they arrive, instead of letting them overthrow him into the chasm of mental wreckage.

This is but the barest outline of a tremendous job; yet, one can readily see the latent power that can and will function all along the route when religious development forms an inherent part of the child's total development in the above mentioned plan.

All individuals go through life meeting situations and having reactions to them in some form or another; the result is either good or bad behavior. The three components, the individual, the situation, and the reaction, involve many factors, yet it is the dynamics of personality that give rise to the specific behavior that ensues.

AFTER DIAGNOSIS, WHAT?

A careful study and diagnosis of the child is good; it is essential. But one must not stop there. It is the *positive* work that will insure the stable, mature character. The child may know what to do, but if he is not habituated to right response

¹⁴ Sister Mary Amatora, O.S.F., *Diagnostic Teacher-Rating Scale*, p. 4. Cincinnati: C. A. Gregory Company, 1952.

¹⁵ Sister Mary Amatora, O.S.F., *Child Personality Scale*, p. 4. Cincinnati: C. A. Gregory Company, 1951.

through strength of will, there can be no assurance that he will not fall.

Herein rests the teachers three-fold task of training youth in attitudes, motives, and such practical exercises of self control as help him in developing self-discipline. It is particularly in these three areas that religion can be a great help; and its lack, vice versa. The two dovetail at every point.

Attitudes.—The development of right attitudes is the first milestone. The teacher must win her pupils to a *desire* to live well, to live in accord with God's law, to strive after holiness. Knowing the happiness that true Christian living in accordance with a clear conscience affords, they would not seek compensation in lying, thieving, cheating, and self-indulgence.

Teacher discipline is never a substitute for self-discipline. A systematic and persistent self-effort in correcting faults is essential. But the teacher must understand the growing mind. The twelve- to eighteen-year-old is often so uncertain; he does not know what to do in so many circumstances; he can't analyze so many of his own worries. Allers expresses it well when he says: "To understand a boy we must stand under him; that is, bear his burdens, share his views."¹⁶

If a child is to learn how to correct his faults, he must do it by self-discipline, and that is achieved only by his own persistent and systematic effort.

If the teacher studies his pupils thoroughly, he will realize that every one has a deep-seated element of something high and noble which will respond to the proper stimuli. But the teacher must supply the latter.

In order to do this, he must gain his pupil's confidence, must listen to him, must take his ideas seriously; in a word, he must radiate the spirit of the sympathetic Christ, if he would gain entrance into the youthful heart. If this is to be achieved, it must be done, aided by the grace of God, by teachers of fine quality, integrity, and devotion working among the boys and girls of today. Unless the proper attitudes are developed this will be impossible.

Motivation.—The developing of proper *motivation* follows,

¹⁶ Rudolph Allers, *Character Education in Adolescence*, p. 188. New York: Joseph F. Wagner, Inc., 1940.

or rather is inseparable from, attitude formation. Having formed right attitudes, the child will be powerfully motivated in right living, in striving for holiness, by the strong motivation afforded him by religion, namely, living the Gospel of Christ.

A study of the lives of the Saints of God will prove to him how basic in their lives is the fact that self-denial of one's evil tendencies must be a daily, insistent task. Motivation to the highest sanctity may well be a means of developing the best of mental health. The person who is completely abandoned to the Will of God in all things is no weakling. He must of necessity develop a strong will power. He who sees all circumstances and happenings as permitted by a kind Father in Heaven for his greater good, will not end up in mental frustration over severe difficulties. He will have learned to accept them with peace of mind, with calmness, with a holy resignation. Is not this great sanctity? Is not this likewise the acme of mental adjustment?

Practical exercises.—The younger the child gets his start in the practical exercises of self-control, the easier it will be for him to establish definite habits in this regard. As he learns self-control, self-mastery, obedience to law and to authority (as obedience to God, from Whom all rightful authority proceeds), self-denial in the performance of duty, and voluntary mortification, he will be building up strength of character and will power that will continue to function similarly when later he is confronted with problems of greater magnitude.

It is well for the teacher to study the child's character with him, to help him analyze his own strengths and weaknesses, and to plan for systematically attacking problems of rooting out character defects.

The Little Flower made a game of perfection when she carried around pebbles in her pocket to be transferred to the other pocket at each act of self-denial or self-conquest. A strong will is necessary for holiness as well as for mental health. Even such small items as restraining the eyes when the door of the classroom opens, restraining the tendency to laugh at another's mistakes, attending to non-interesting material, obeying the rule of silence for tongue-control, keeping one's lunch un-nibbled until recess, sharing a candy bar with a poor child rather than with

a pal who reciprocates, and many others, can be powerful tools in building up self-control and will power in the child.

Father McCarthy says that training in small restraints over the years generates habits that facilitate self-control in later years.¹⁷ Dr. Fleege in his comprehensive study, *Self Revelation of the Adolescent Boy*, points out that 42.6 per cent of the cases studied admitted lacking will power.¹⁸ Father Hull says essentially the same when he maintains that the child, the youth must take himself in hand if anything worth while having is to be attained: "... trainers of the young ought to put the matter to themselves in this light: 'My work is to help this child train himself.'"¹⁹ It cannot be realized too keenly even in the earliest stages, that all training is self-training; and that habits enforced from without are worthless, except so far as they are responded to by a process of self-formation from within.

One could go on indefinitely showing how the training in mental health and the religious development of the growing child proceed hand-in-hand. Pick up the life story of any of God's saints, and you will be confronted with the biography of a well-adjusted person. How many of them might have ended their days in complete frustration, under extreme difficulties, sufferings, and duress to which they were subjected! But, their hold on God, their right attitudes toward religious ideals and goals, their high motivation leading beyond the confines of time to eternal values, their self-control achieved by being schooled in self-denial and mortification,—all these, not only prevented mental breakdowns, but carried them above and beyond their natural propensities with their emotions well in control.

CONCLUSION

In conclusion, the writer maintains:

1. Mental hygiene can help to develop a more healthful religious life. Is not the worrisome person, the scrupulous or near scrupulous, losing much precious time, to say the least, when he analyzes and re-analyzes, going over and over again

¹⁷ Raphael C. McCarthy, *Training the Adolescent*, p. 77. Milwaukee: Bruce Publishing Company, 1939.

¹⁸ Urban H. Fleege, *Self-Revelation of the Adolescent Boy*, p. 384. Milwaukee: Bruce Publishing Company, 1945.

¹⁹ Ernest R. Hull, *The Formation of Character*, p. 6. St. Louis: B. Herder Book Company, 1949.

his doubts and fears, his worries and anxieties? All those thousands and thousands of precious minutes here and there could have been spent in acts of divine love, in aspirations to the mercy of God for the souls of sinners. How much better to acknowledge his fault, ask God's pardon, and then happily make acts of love?

2. Religion can help one to look at baffling or unhappy situations calmly and reasonably. By endeavoring to accept as quietly as possible all emotional states regardless of cause, interior or exterior, one will be enabled the sooner to get them under control. Realizing that, for the Christian who endeavors to fulfill the will of God, in *his* life all things work together unto good, he will definitely be helped to a calmer outlook; he can bring his emotions under control. It is the difference between repressing them and accepting them. The one who simply represses will end up in more difficulties. He should acknowledge and accept them. This is good psychology.

Secular psychological clinics advocate this; but Catholic educators have something far more powerful. They have the tremendous spiritual motivation for the channeling of conduct. One needs but to acknowledge the unpleasant emotional experience, accept it as permitted by God for some reason He knows to be good, and then go forward on his way with a healthful outlook on life. In this spiritual clinical approach many an occasion of possible mental breakdown might be prevented. What could easily have developed into a psychosis or a neurosis may be completely eradicated, before precipitation. Religion and mental health dove-tail for the mutual benefit of the child.

This work of integration, begun at the age of five or six when he enters the school, and continued until he completes high school, should result in the Catholic youth's greater spirituality as well as his wholesome adjustment to the problems of life which he most certainly will later encounter.

The religious teacher holds a vital key in this all-important area of child and adolescent development.

By developing right attitudes, proper motivation, and providing opportunities for the practical exercise thereof, he is laying the foundation of a well-adjusted personality as well as a future saint of God.

THE RELIGIOUS INSTRUCTION OF THE EXCEPTIONAL CHILD

SISTER NOEL MARIE, C.S.J.*

A well-defined movement in pedagogical circles at present is toward the education of the "exceptional child." The term is generally understood to include the physically handicapped as well as those of very high or very low intelligence. Many communities have established schools or centers for training them. Many more have recognized the need and in the near future will be able to provide for their temporal advancement. A great deal has been written about the psychology of the exceptional child, and a great deal more will be written in order that their parents and their associates will be able to help them adjust themselves to their environment. A problem that has not been solved, and in many cases has not even been recognized, is that of their spiritual welfare. This fact is most distressing to parents; they do not feel that they are equipped to prepare their children for the Sacraments; they do not know where to turn and the result is that too frequently the handicapped child has reached his teens and has not yet made his First Holy Communion.

SAINT ROSE'S CATECHETICAL CENTER

It was in answer to the plea of a distressed mother that a catechetical center was established at the College of Saint Rose in Albany, New York. She was the non-Catholic partner of a mixed marriage. She had made the necessary promises before marriage and now felt unable to fulfill them when her oldest child had to attend special classes for hard-of-hearing in the public school system. A Christopher-minded teacher appealed to the sodality at the college and religious instruction was begun immediately.

During fifteen years the class has grown. Some pupils have been taught for one year, others for six or seven. At three

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separate times a group received the Sacrament of Confirmation in the college chapel. What the sodalists accomplish at Saint Rose could be duplicated by other collegians or by any group of interested catechists elsewhere. Their pupils are the same and the teachers need not be highly trained. Here is a typical scene on the day of instructions.

INTEREST OF PARENTS AND PUPILS

It is two-thirty on Wednesday; any Wednesday because that is "released-time" day in Albany. A taxi stops in front of the College of Saint Rose and two boys and two girls tumble out and then race inside the college. Each child wears glasses because they are members of the sight-saving class in the public school system.

A bicycle brakes to a stop and the rider, distinguished only by an inconspicuous hearing-aid, clatters up the steps. He is followed by a mixed group on foot; all running, all laughing, noisy and happy, and all wearing hearing-aids. The public school which houses the hard-of-hearing class is near, and the pupils walk to the college each Wednesday.

In the classroom in which they gather are waiting a group of mothers with their children whom they have brought for religious instruction. These children are mentally retarded or in some cases physically handicapped. Their mothers bring them and wait for them each week. It is a sacrifice but they are happy to make it if it means that their child will be fortified by a knowledge of and a love for his religion.

"Released time" coincides with the weekly sodality period and so each child is able to have an individual teacher, a student member of the Catechists of Saint Francis. In a remarkably short time the child's confidence is won. Between teacher and pupil develops an understanding and affection that makes the weekly lesson one to be looked forward to.

With some, as is the case of Janet, her time spent in school is the only happy time she knows. She lives in a typical slum area; her family feels that her deafness is affected and that it is her bid for attention. They do not live up to their religion, and as young as Janet is she must wage a perpetual battle from

attendance at Sunday Mass to eating non-meat sandwiches on Friday.

Fred is more fortunate. His mother is not a Catholic but she takes seriously the promises she made at marriage and she sees that the children are instructed in the Catholic religion. Fred is shy, however, and his teacher had to win his confidence before she could begin to teach him the Sign of the Cross.

Johnny, too, arrived in tears. Only the promise of a *Treasure Chest*, the Catholic comic book, kept him in class the first few weeks. Then the prospects of making his First Holy Communion worked wonders. Now he is one of the first to arrive each Wednesday—but he still asks, "Any comics?"

Paul and Jimmy are brothers. Before they came to Saint Rose their non-Catholic mother had them attend her church Sunday school. With them it first meant unlearning "... for Thine is the Kingdom ..." and then learning the prayers and Commandments as taught in the Baltimore Catechism. They had not made their First Holy Communion, although they were both well past the usual age for doing so.

Joseph was thirteen (chronologically) when he first came to class. He could not read nor write but he knew a few short prayers and in a matter of months was able to tell the priest who examined him that he was sorry for having done wrong. He knew, too, Whom he would receive in Holy Communion. He has since been to confession, received Holy Communion and been confirmed.

Regina's mother heard that Joseph was receiving instructions and she asked if she might bring her daughter. The first day, Regina peered anxiously from behind her mother and refused to leave the room with Marianne, her teacher. The next week, her first question was, "Where is Marianne?" and she skipped out smiling for her second lesson. She too is learning simple prayers and soon will be ready to receive the Sacraments.

The number of children attending catechism class generally numbers about twenty; this year the sodality group hopes to reach out to more of the mentally retarded children in the city. They are not in the regular classrooms, either public or parochial, because of their mental deficiency. "Released time" classes in the parochial schools are crowded and sisters or lay

teachers do not have the time to give the individual attention that is needed.

There are two divisions here. One group from the "special classes" which have been created in the Albany public school system are children of a "retarded mental development"; the other are children who do not attend school at all or they are from the classes provided by the local chapter of the Association for the Help of Retarded Children.

Through this chapter the Catechists were contacted last summer by the National Association for Retarded Children. They were particularly interested in religious instruction since they were creating a committee to investigate "what has been done and what is felt should be done in this area for mentally retarded children." They felt that "Catholic parents are the ones most concerned with their children receiving religious training and it has also been found that these children living at home, who are excluded from public instruction in education because of their mental deficiency, are also excluded from religious training except in isolated cases."

VALUE TO COLLEGE AND STUDENTS

As future teachers, mothers, parish workers, these contacts are invaluable to young Catholic collegians. They learn graphically that the problem of the exceptional child does exist; as future Christian educators they grasp the spiritual possibilities in instructing these less fortunate members of the Mystical Body; they have personal contact with the parents and they realize and appreciate their position; in providing transportation and making necessary arrangements they work with the Red Cross, educator groups and associations interested in the welfare of the exceptional child.

The community-college relations involved in the program have benefited the College of Saint Rose, too. It disproves the old accusation of educators secure in their "ivory towers." In a small way Saint Rose is able to discharge some of its responsibility toward our Catholic community. Fortunately, the diocesan director of the Confraternity of Christian Doctrine, Rev. John J. Forman, is stationed in Albany. He has always been particularly interested in this branch of catechetical work and

recently substantially assisted it by contributing a slide and film strip projector.

The motto of the sodality at Saint Rose for this year is "Training in Parochial and Community Service." The interest and the "know-how" acquired by the Catechists will certainly carry over into post-college years in the parish and in the Community. The collegians feel keenly that their teaching, like the quality of mercy, "blesses those that give and those that take." One student teacher expressed herself thus:

By teaching these children I have learned how to be more patient and understanding with all children. I do not think of them as handicapped because they must be treated like all other children to give them self-confidence. Most physically handicapped children are mentally alert and actually learn quicker than we realize. When the teacher comes down to the level of the child and treats him as a friend rather than just a pupil, she can accomplish much more with him. I consider myself very fortunate to have this opportunity to teach one of these children about God.

Another of the catechists said:

It is a wonderful feeling to know that you are telling these children about God. Most of them are eager to learn and this helps in teaching them. I think God has blessed me since I started teaching them. When you think that you might be saving a soul the inconvenience seems small and unimportant.

A deeper insight into the nature of the children has been acquired by this teacher who stated:

I have come to realize that these children may be lacking the use of one faculty but their other faculties are keener and far more developed than in normal children. These children are lovable and always ready to learn something. Those who are handicapped never complain or ask why it had to happen to them. I actually have learned much from them. They've taught me the real meaning of courage and perseverance.

In a letter to supervisors issued by the Bureau for Handicapped Children, State Education Department, Albany, New York, in June, 1953, Joseph J. Endres, chief, emphasized that "parents and teachers and school personnel generally, particularly such staff members as guidance counselors and school nurse-teachers, all working together co-operatively can help the handicapped child to develop independence, self-reliance and competency."

The lesson is clear for Catholic educators, Catholic Action groups, Confraternity groups. We are prodigal of our sympathies when we read the books and magazine articles that have been written recently by the parents of children who are "different." It is within our capabilities to be more. We can be apostles among the children who surely must be "exceptionally" dear to the kind hearts of Our Lord and Our Lady.

Free literature on "Family Day," the Feast of the Holy Family, January 10, 1954, may be procured by writing to Family Communion Crusade, G.P.O. Box 615, Brooklyn 1, New York.

Because each family donated fifteen days of labor to the project, the parish of SS. Peter and Paul, Petersburg, Iowa, saved half the cost of its new \$200,000 school.

A New Jersey Superior Court ruling that making gifts to colleges and universities lies within the rights of New Jersey corporations has been appealed to the U. S. Supreme Court.

Professor Domingo Caino de Cancio, lecturer in Hispanic Culture at Georgetown University and a member of the faculty for twenty-three years, received the university's first Axacan Award, in October. The award was established to commemorate the martyrdom of eight Spanish Jesuits at Axacan, Virginia, in 1570.

Scholars from five continents gathered in Salamanca, Spain, in October to celebrate the seventh centenary of the University of Salamanca, mother of Latin American universities.

Lewis College of Science and Technology, Lockport, Illinois, has requested permission of the Federal Communications Commission to build and operate a television station in Chicago.

The College of the Sacred Heart, Grand Coteau, Louisiana, enrolled Negro students this fall for the first time.

University of Dayton male students are now showing up for class in stylish shirts and ties and in creased slacks. There are 483 coeds on the campus this fall.

THE ROLE OF HABIT IN THE PROCESS OF STUDY

SISTER MARY AQUINAS, S.C.L.*

Schools are continually faced with the problem of dealing with students who have not acquired effective study habits and who are, consequently, not able to accomplish as much as they should. "By the term *study habit* is meant the student's accustomed method of approach to units of learning, his consistency in ignoring distractions, his attentiveness to the specific material being studied and the efforts which he exerts throughout the response."¹

PRAYER IN STUDY

The student must acquire, retain, and apply knowledge and skill if he is to achieve any progress in life. Man arrives at knowledge of truth, according to Saint Thomas, either through what he receives from another, and this includes what he receives from God as well as from man, and through what he gets by his own study.² A Catholic student should realize that without God's help, he can do nothing and begin his study with the begging of God's help. He then "can enlist in his educational efforts a source of energy immeasurably greater than his own, a power of action capable of overcoming his own reluctance to educational efforts."³ Saint Thomas shows his realization of his dependence on God in his "Prayer before Study": "Give me keenness of understanding and the capacity to retain, measure and ease in learning, subtlety in interpreting and the fluent grace of speech. Set right my beginning, direct my progress, give completeness to the issue."⁴

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¹ William A. Kelly, *Educational Psychology*, p. 318. Milwaukee: Bruce Publishing Company, 1948.

² John F. McCormick, *Saint Thomas and the Life of Learning*, p. 5. Milwaukee: Marquette University Press, 1942.

³ W. Kane, *Some Principles of Education*, p. 121. Chicago: Loyola University Press, 1938.

⁴ St. Thomas Aquinas, "Oratio quam frequenter dicebat antequam dietaret, scriberet aut praedicaret," *Piae Preces*, IX. (Translation in McCormick, *op. cit.*, p. 8.)

However, since "God helps those who help themselves," the student who wishes to acquire, retain, and apply knowledge will have to form effective habits of study. "A *habit* is an acquired pattern of response which, subject to the consent of the will, involves the tendency to repeat certain acts in the same manner."⁵ Habits are formed by our own actions and increase only when the act is as intense or more earnest than the habit itself. "If, however, the act falls proportionately short of the intensity of the habit, such an act does not dispose to an increase of that habit, but rather to its lessening."⁶ Satisfying acts performed over and over become almost automatic, fatigue is lessened, movement is simplified, and the action is uniformly done. The "habit has removed much of the resistance to our action, made much less effort necessary, offered an inducement to action in the very ease and pleasure of the effort"⁷ so that the habit becomes, as it were, "second nature."

MOTIVE IN STUDY

The technique of building habits of study is based on the principle that there is no such thing as vicarious learning and in order to learn, the student must want to learn. Learning is not easy since the Fall. Therefore, the student must keep a good motive before him if he is to succeed. After he has repeated acts that bring satisfying results, the repetition of them will not be difficult. The student must not expect to learn everything at once but should follow the advice Saint Thomas gave to Brother John, who asked him how he should set about to acquire the treasure of knowledge. "You should choose to enter, not straightway into the ocean, but by ways of the little streams; for difficult things ought to be reached by way of easy ones."⁸ If the student wishes to "attain wisdom, he must not be impatient, in a hurry. It is slow work, and it cannot be done by cramming or by any slick technique."⁹

⁵ J. D. Redden and F. A. Ryan, *A Catholic Philosophy of Education*, p. 272. Milwaukee: Bruce Publishing Company, 1943.

⁶ Anton C. Pegis, *Basic Writings of St. Thomas Aquinas*, II, p. 399. New York: Random House, 1945.

⁷ W. Farrell, *A Companion to the Summa*, II, p. 171. New York: Sheed and Ward, Inc., 1939.

⁸ Victor White, *How to Study*, p. 5. Oxford: Blackfriars, 1947.

⁹ *Ibid.*, p. 20.

MECHANICS IN STUDY

In the process of study, there are certain mechanical activities which will greatly aid the student in performing necessary and desirable actions with regularity and facility if they are made habitual, and this can easily be done. The student should select a suitable corner in his room and sit facing the wall with the light over his left shoulder. This will prevent distractions from the window and from souvenirs about the room. His table should be large and equipped with a dictionary, paper, books, and other necessary materials so that he won't waste time in getting up to look for them. He should have a definite plan of study and keep to it. It is much better to study a subject at the same time every day for a short time than to study for a long period less frequently. He should finish within the time limits and not deprive himself of recreation. If these activities become habitual, he will not be wasting precious time getting into the mood of study, getting things ready and deciding what and where he is going to study. Studying the same subject in the same place and time is a great aid to concentration just as changing clothes, lying down in a soft bed with the light out all help to induce sleep because of habit. Getting into a strange bed and surroundings will not produce the same effect.

Since posture has much to do with one's attitude of mind, the real student will sit properly. "Careless posture means that the individual is not master of his own domain; laziness is his master, and his physical parts are in control instead of his spirit, which should always be riding and not be ridden."¹⁰ The following experiment has been tried and found effective in bringing home to the student this important point. The students are asked to sit tall, with hips back, feet flat on the floor, book open, smile a little to relax and say, "I'm so tired that I wouldn't care if I ever saw a book again." Next they are asked to slouch, to droop their shoulders, to cross their legs at the ankles so that the under foot rests on the heel, and to put an arm over the back of the chair and say, "I feel wonderful! I'm dying to get at my assignments. Let's go!"

¹⁰ Sister Mary Caritas, S.S.N.D., *Purposive Classroom Management*, p. 46. Chicago: The John C. Winston Company, 1953.

MEANING IN STUDY

A student may have the aforesaid mechanical activities habitualized and have a sufficient motive for studying well and yet not assimilate and make his own the material he studies. So many students think they study when they read the material and even say "I read the lesson five times and I don't know what it is all about." "Most readers feel that they understand the material they read; the trouble comes later when they try to remember it."¹¹ "He expects the book to give to him, a passive absorber soaking up impressions, that which he must take for himself and make his own."¹² Other students copy pages of notes out of the lesson and find these harder to read than to reread the lesson.

The following method of study seems to be very helpful to students who make it habitual. The first step is to make a quick preview of the headings and end summary. This speeds up the rate at which the selection can then be comprehended to see "what it is about," speeds up reading and helps fit facts together so they will be better retained. This takes only a minute. A good way is to guess what it is about and then check the guess. The second step is to turn the headings into a question. This will tend to cause reading for important meanings. "Asking a question just before starting to read a section gives the most effective mental set for selecting and retaining the important facts and generalizations therein."¹³ The third step is the most important and is the key to all effective study. It is reciting the answer to the question after each headed section.

REPETITION IN STUDY

Bird laments the fact that intelligent college and high school students believe that they can succeed by methods other than doing in practice periods what they expect to do later.¹⁴ People do not become expert typists or public speakers merely by reading how to do these. A person types well when he can actually

¹¹ F. P. Robinson, *Learning More by Effective Study*, p. 43. New York: Harper & Brothers, 1946.

¹² C. Bird and D. M. Bird, *Learning More by Effective Study*, p. 111. New York: D. Appleton-Century Company, 1945.

¹³ Robinson, *op. cit.*, p. 19.

¹⁴ Bird and Bird, *op. cit.*, p. 109.

produce all of the complex movements easily. One studies in order to pass examinations, to participate in class discussions, or converse intelligently upon certain topics. In order to do these well, the student must form habits in periods of study which meet these conditions. Problems in examinations, in class discussions, and in life outside of school are often expressed in questions and if the student has already raised questions and created problems, he will have much more confidence in himself and will do better, not only in his examinations, but will also establish habits of thinking which will be more than parroting.

"After you have made the recitation method of study second nature you will wonder how you ever managed at all with your former ineffective habits of work."¹⁵ It requires less time to master the subject, and retention is more permanent since it fosters concentration, which is one of the four rules Saint Thomas proposes as means to remembering. This is emphasized by Sertillanges when he says:

When you read or listen with a view to learning, be wholly present and concentrated; repeat to yourself as if aloud what is said to you; accent every syllable. I am speaking figuratively; but sometimes there are advantages in doing it literally. Be ready, as soon as you have read or heard the thing, to repeat it exactly in as far as you want to fix it in your memory.¹⁶

SUMMARY

A summary of the habits presented for effective study are: (1) have a regular time schedule and place for study where distractions are at a minimum; (2) fervently beg God's help, on knees if alone, and have a picture on the desk to remind one of God; (3) sit with correct posture; (4) read headings and summary of material that is to be assimilated; (5) turn each heading into a question and read the section for the answer; (6) answer the heading question as soon as the section is read; (7) quickly review the lesson when finished; (8) review material at frequent intervals for retention.

¹⁵ *Ibid.*, p. 118.

¹⁶ A. D. Sertillanges, *The Intellectual Life*, p. 132. Westminster, Md.: The Newman Bookshop, 1947.

PROGRESSIVE EDUCATION AND BISHOP SPALDING

EDWARD J. POWER*

Most traditional educators are agreed that there are some good sides to progressive education. Frequently they see progressive schools following commendable practices, and it has often been said that the traditionalist can learn much from the "new education," especially in the field of methodology. In method John Dewey and his followers, who have learned their lessons well from experimental psychology, have been considered supreme. In recent years traditional educators have felt compelled to acknowledge a debt to the progressive, and many admit to having borrowed this or that from progressive education. Nevertheless, quite a number of educators whose sympathies can be assigned to rational or Christian humanism have hesitated in accepting the water drawn from the poisoned well. They see clearly that the philosophical foundation of progressive education is naturalistic; those who read John Dewey need have little doubt that man, in the progressive view, is nothing more than a complex animal.

HOW OLD THE NEW!

Often the traditionalist is presented with this conclusion: the naturalist is wrong but he has the better method; we who have the truth must look to the naturalist for a methodology which will enable us to guide the child toward an end which the naturalist denies. Nothing could be more absurd! Would you take directions from a guide who denied the existence of the destination toward which he was directing you? Would you seek advice from a counselor whose advice you knew you could not accept?

Fortunately we have no such dilemma to face. The progressives have no corner on methodology; they did not discover or invent the principle of self-activity in learning, though the

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popular modern educational fallacy has it that they did. Moreover, the naturalist did not create the social function of education which today has very nearly capsized the educational boat. Careful analysis will show that the techniques for which the progressives take so much credit have no essential or necessary relationship to naturalism. No, the traditional educator need borrow nothing from the naturalist—the progressive cannot act as our guide.

But if we refuse to follow the directions of the progressive, are we condemning him in every aspect of his work? It is apparent that traditionalists take an extreme negative position when presenting the pros and cons of progressive education; seldom do they have time to acknowledge that all is not evil in progressive education, as most certainly it is not. Frequently they neglect to assert that they, as educators and as men, are not opposed to progress. Such oversight has two obvious outcomes: the progressive, with ruffled feathers and injured feelings, proclaims the malice or ignorance of the traditionalist who refuses to see or understand progressive education as it really is; the interested spectator or the unwary passer-by is often left with the mistaken impression that since the traditionalist is opposed to progressive education, he is also opposed to progress. The naturalist is wise enough to capitalize on this misconception, and traditional educators often lose the first round because no one will condone the policies of reactionaries.

Let it be understood once and for all that we condemn only the naturalism in progressive education, and not all of the practices of the progressive. Obviously, there are disagreements in matters of policy and practice between the traditionalist and the progressive, but these differences are often not of principle and do not, therefore, fall under condemnation. It would be most unwise to condemn every practice with which we happen to disagree, and sometimes it is not possible to disagree with the progressive. Impossible because we follow the same procedure and declare fervently for the authenticity of the same technique. How can there be this identity? Have we not insisted that we need borrow nothing from the naturalist?

This is the time to suggest, or better, to declare that there is nothing essentially new in progressive education. With the

exception of its naturalistic philosophy, progressive education is nothing more than old education in gaudy attire, with new and abstruse terminology, and often extreme in application. The history of education proves the adage which applies so well here: "how old the new."

There are many theorists upon whom we could draw to support our contention that progressive education is really not as novel as it seems, and that John Dewey is not the innovator or the original thinker he is often thought to be. These commentators and thinkers, many of them not professional educators, have contributed to educational development throughout the ages. A vast array, a mighty army might be brought to prove the point, but one American priest-scholar, who lived through sixty years of the nineteenth century and sixteen years of the twentieth century, has weapons most suitable for our purpose here. In many ways he is a happy choice, but in one way he is outstanding, for he anticipated John Dewey on every worthwhile, so-called strong point of progressive education by a dozen years. This remarkable man was John Lancaster Spalding.

John Lancaster Spalding, Bishop of Peoria, was in close contact with the pioneer spirit of America. He felt keenly and saw clearly the strength and future of America. Because he had lived and studied in Europe, he knew the doctrine of conformity which was basic to the culture of the European. He knew that this doctrine would shackle progress and eventually undermine the potentiality of America. But more than that, if applied, as it was then being applied to education in this country, it would deprive the child of the opportunity to live and learn in a world which in many essentials was totally different from Europe. In the ten works which contain his principal educational thought, he set forth a theory of education which would serve the initiative, self-confidence, industrial power, and democracy of America.¹

¹ John L. Spalding, *Education and the Higher Life* (1890), *Things of the Mind* (1894), *Means and Ends in Education* (1895), *Thoughts and Theories of Life and Education* (1897), *Opportunity and Other Essays* (1900), *Aphorisms and Reflections* (1901), *Socialism and Labor and Other Arguments* (1902), *Religion, Agnosticism and Education* (1902), *Glimpses of Truth* (1903), *Religion and Art and Other Essays* (1905)—all published in Chicago by A. C. McClurg and Company.

EDUCATION AND PROGRESS

In the best sense of the term, Spalding was a traditional educator. Though he would mold education to the new climate of America, he would not destroy education's legitimate ends nor would he withdraw content which is a means to the attainment of true ends. Moreover, he had no obsession for the past as most traditional educators are thought to have. He wrote: "The best things lie before, not behind us. . . . Let the dead past lie in peace with its dead; we are the children of light and life."²

Considered out of context this quotation could easily be mistaken as one from any one of several of John Dewey's works, but in its context it serves only to accentuate a fundamental Spalding view that progress, whether moral, intellectual or material, is sought after, and co-operation with progress promises to make a higher and holier life.

No claim is made that this view of progress was original with Bishop Spalding. Enlightened Catholic thought of all ages has taken a healthy view of progress, and those of us who are Catholic traditional educators share in that thought. But it is significant that Spalding discerned the need for speaking out against the anachronisms of education in 1900 and advocated in their place suitable educational revisions for a country where life was strenuous and where the thoughts of men were directed steadily towards the future. There is not a progressive educator in the land who could have asked for more than Spalding demanded, and the Bishop of Peoria was aware of the need for a new education while Dewey was still a relatively unknown teacher of philosophy.

There is no reason for the traditional educator to apologize for his educational theory; it is as up-to-date as any other; it is interested in the adjustment of the child and it does not demand the unbending conformity for which progressives castigate it. No one can deny that certain teachers who call themselves traditionalists ignore the nature of the child and the principles of learning, but for every would-be traditionalist who violates the theory's principles there is a progressive who is doing injustice

² *Opportunities and Other Essays*, p. 77.

to naturalistic precepts. The progressives, usually very sensitive to criticism, will not agree that progressive education is a failure because one teacher or one thousand teachers deviate from its explicit doctrine; no more will we admit the invalidity of traditional education because some of our teachers misuse or misunderstand its principles.

Bishop Spalding's declaration for an education suited to the temper and times of America places the Christian traditionalist on the official record. Let us no longer retreat before the progressive's accusation that we have turned our back on the future or that we are walking forward with our head turned back over our shoulder seeing only things of the fleeting past and oblivious to the challenge before us.

EDUCATION AND LIFE

That "education is life" has been a popular phrase of the progressive for the past thirty years. Its practical meaning for him cannot easily be seen; often he is content to render the phrase without explanation, realizing that numerous interpretations are possible and that each has a degree of validity. Progressives claim this view as their very own and denounce the traditionalists whom they say ignore the relationship between life and education. In reality, Christian pedagogy recognizes and has always insisted that there exists a natural and intimate bond between life and education. Nor is this relationship implicit but never explicit in traditional thought. Bishop Spalding would state it in the following manner: "Real life is a process of education and real education is a life-process." We see more clearly than the naturalist that what life is, education will be; what education is, life will be. Twentieth century pragmatism discovered very late that which Christian educators had known for centuries and which was so clearly expressed by Bishop Spalding for American education: "Progress is increase in the power and quality of life. Education is the unfolding and up-building of life, and it is therefore essentially progress. All progress is educational, and all right education is progress."³

No, we need not apologize for our views, and certainly no credit need be given the progressives for telling us that "edu-

³ *Religion, Agnosticism and Education*, p. 193.

cation is life." On the other hand, though we do not claim that education has never been misused by traditional educators, the picture so often painted of traditional education as a deadening routine with complete suppression of individuality and sociality, with almost total disregard for the world and life of the child, is not an accurate one.

EDUCATION AND NATURE

On other issues the progressives have similarly asserted their superiority. They declare that the child must learn from nature; that he must come in contact with that which he is to learn; that all education is a matter of self-education and that the learner must be active in order to learn.

Christian pedagogy has always insisted, and Bishop Spalding explained it clearly, that real education is something more than merely imparting dry or abstruse textbook information. The child can learn much from the worlds in which he lives; thus the traditional theory does not and never has attempted to exclude from the child's education perspective knowledge and understanding pertaining to the physical, human or spiritual world.

Traditional educators have not said that the child can learn nothing from nature, rather they have endorsed Bishop Spalding's view that "intercourse with Nature nourishes the soul, deepens the intellect, and exalts the imagination."⁴ "All this is education of a higher and more real kind than is possible to receive within the walls of a school; and lacking this, nothing shall have power to develop the faculties of the soul in symmetry and completeness."⁵

EDUCATION AND SELF-ACTIVITY

No, we are not asking that education prepare the child to live in a world which does not exist; we recognized the value of total experience long before the progressive. So also with self-activity and self-education. Centuries before the discovery of America, Christian educators proposed the principle that the learner must be active in order to learn—if there is no activity

⁴ *Education and the Higher Life*, p. 33.

⁵ *Ibid.*, p. 35.

there is no learning; but we have never restricted activity to movement. Rightly understood and correctly applied there is no substitute for the activity method; but more often than not the modern educator tends to go overboard with something he considers novel. Many progressive educators have gone to the ludicrous extreme of accepting any kind of motion as being truly educative; they have forgotten that there is another essential feature of learning which enables one to interpret the value of specific activity, namely, change in the learner's behavior. If changes have not been recorded in the learner, we are forced to say, the extent of motion involved in the process notwithstanding, that learning has not taken place. In this conclusion is not acceptable, we must assume that for the progressive living not learning is the important thing in education. But if such is the case, why are we exerting our energies and spending our money for the construction and support of schools? Can not the child live at home? Is he not living wherever he is (and learning a bit too)? Would he not live more freely and naturally without formal education?

Nowhere here are we pretending that one can become educated, or learn anything for that matter, without motivation, or that real education is not a process of self-education. Though traditionalists may frequently act in a way which argues unfavorably for self-education, every traditionalist should recognize, with Bishop Spalding, that "a man educates himself; and the best work teachers can do, is to inspire the love of mental exercise and a living faith in the power of labor to develop faculty; and to open worlds of use and delight which are infinite, and which each individual must rediscover for himself."⁶

EDUCATION AND SOCIALITY

Proponents of the "new education" have indicated a preference for the school as a socializing agency and some have gone so far as to remove almost entirely the school's intellectual function. Though the progressive resents the label, there is plenty of evidence pointing to anti-intellectualism. Actually, every theory of education must deal with the problem (sometimes called the

⁶ *Ibid.*, p. 75.

dilemma) of education for individual development (intellectual education) and education for social solidarity (social education). No one maintains that a practical solution can be arrived at easily, but it seems unlikely that the solution advocated by the progressive of dispensing with individuality and emphasizing commonalty will gain permanent recognition. The traditionalist deplors the resistance to developing the mind which is expressed in progressive treatises; he has steadfastly insisted that reason is God's noblest gift to man and that it is man's highest attribute; "it is what makes him man."⁷ Perhaps it is this regard for reason and things of the mind which has led the progressive to the spurious conclusion that traditional educators are not cognizant of the place sociality has in education. We seek a solid society and defend its virtues with all our strength; we admit that man learns in communion with other men; we endorse Bishop Spalding's position when he writes: "Man alone is not man at all. Whether he think or act, it is always with and for others. Alone, his thought is meaningless, alone, his labor without object. The whole vesture of his life is woven by his fellows."⁸

Thus, the traditional view with regard to education's social bases is well expressed by Bishop Spalding, but if there is still room for doubt he writes in *Religion and Art*, and with some enthusiasm: "The individual is at once an end and a means. He exists for God and himself, and then for his fellowmen; and he becomes valuable to the society by which he is so largely formed and fashioned, in the degree in which he makes his own life complete and perfect."⁹

Here we see the traditionalist working to strike a balance between individual and social education. He does not solve the problem by doing away with one or the other of the divergent points. Neither does he minimize either. Certainly it is obvious that there is little in common between the traditional and progressive conception of social education. The latter system sees the individual as a means only and overlooks the vital contribution which every part must make to the whole, and to every other part. Admittedly there is agreement lacking here, but the

⁷ *Opportunity and Other Essays*, p. 53.

⁸ *Aphorisms and Reflections*, p. 84.

⁹ *Religion and Art*, p. 94.

traditionalist need not apologize, for his theory has not ignored the value of social education.

Further evidence could be brought to show how on each issue which the naturalist uses to accentuate the freshness of progressive education, the traditionalist has a rich inheritance upon which to draw. Certainly other Christian traditionalists could be cited, there are many who worked hard for the formulation of sound educational principles, and in a sense they are all cited in the Christian progressivism of John Lancaster Spalding.

Let there be no further acknowledging of debt to naturalism even in methodology, for in reality there is no debt; let there be no continuing apology for our theory of education; as a theory it has submitted to all the tests of validity. If we must apologize let it be for a failure to apply with diligence and sincerity the principles which we hold, but not for inadequacies in our theory of education. No one need apologize for Truth.

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Three scholarships for members of trade unions have been established at Manhattan College, New York City, in honor of Father John Monaghan, famous New York, labor-education priest. They will be for one year's study of labor-management problems.

The Blessed Martin Center Scholarship, a four-year, full-tuition award to be granted annually to a Negro girl living in the New Haven area, has been established at Albertus Magnus College, New Haven, Connecticut. The scholarship is open to Catholics and non-Catholics who qualify.

The first active Army Reserve unit on a New Hampshire college campus has been organized at St. Anselm College, Manchester.

State of New Hampshire Motor Vehicle Commissioner Frederick N. Clarke disclosed last month that all fifteen Catholic high schools in the State have driver training courses. Only about 70 per cent of the eligible public high schools have the courses.

THE DAY OF THE SLOB

EDWARD F. MOHLER*

For some years the comment and discussion on the need for more schools and teachers has been universal since the frigidity or reluctance of American married couples has turned to impressive fertility. From the kindergarten to the graduate school there is fury, worry, planning to make room for the millions, the hundreds of thousands, the thousands. Funds and more funds, schools and more schools, teachers and more teachers, courses and more courses suited to both the horse-and-buggy and the H-bomb age have been suggested. The very young and the very old have been trooping to school with their books and their ambitions. Nurses, engineers and other technicians are needed and wanted. The high-schooler is urged toward college by the need to satisfy the demands of rating agencies and employment chiefs, for says the thought of the time, "You get nowhere unless you have a college degree."

In all the hurry and the furious planning which overflows with all the goodwill in the world, we have, of course, all the problems of a stormy age which wages wars, poises uncertainly between wars, and turns the world into a self-destroying debauch running to tricks, espionage, and name-calling. Youth has not fared well in either the active or passive type of war, and especially is this true of teenage youth. Many causes have been dug from the rubble of present ideas to explain how youth becomes delinquent. We know what has been said and written. "It is the war. You can't place guns and warlike thoughts in the minds of millions of the immature and not encounter many thousands of them later gunning in civilian life." "We have not filled the minds of the young with work. We have left their leisure to chance or amusement." "Our communities have been slow to develop social consciousness and social conscience." "Parents are so only through the accident of conception not through the will to assume responsibility."

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THE SLATTERN STATE OF YOUTH

So run the analyses. Much truth abides in them along with much falsehood. In general the explanations either evade or deny the matter of personal responsibility. Some exterior cause is working relentlessly, the expositors seem to be saying, to unmake our boys and girls. These youngsters are whirled and knocked about in our giant mixmaster world to their discomfort and ruination. Let these explanations rise or fall on their own merits. We who work in education, living, praying and hoping for better things—better schools, better teachers, better students—must somehow reach toward the battered and harrassed young of America, heal their wounds if we may, exemplify and pray correction for them, and keep our hearts from slowing down to the point of suspended animation. This is easy to write; making a reasonable approach, sharpening a suitable opening wedge, is quite another matter. More than four decades of teaching convince me we have been trying to do too much with too little, in too short a time, for too few. Simplicity, the forgotten virtue in our way of life, is needed lest we multiply complications.

The Greeks had a word and a way for it. The word and the way reached surprising goals in spite of an earthy paganism. The Romans put the idea thus: "*Mens sana in corpore sano.*" Centuries later under the tutelage of John Dewey generations of American students and teachers were cultured in learning to do by doing, not to learn to think by thinking or to live by living. Too often curiosity turned into curiousness, clearness into cleverness; posing and posturing were used as covers for feelings of insecurity. Latterly we have come to a slattern state of youth which might be called, with more accuracy than grace, "*Mens mechanica vel practica in corpore slobbio.*" The boys and girls in the later grades, in high school and to some degree in college have brought on "the day of the slob."

For this occasion an old teacher is going after a superficial detail in the life of modern youth with something of a young (but I hope not juvenile) approach, hoping to unwind, chip off, or pry loose the casing to reach something precious within. Have you listened to the drooling language of the young in this year of Our Lord? It used to be "classy," then it became "cool,"

then "jake," or "hep," and at this moment by the clock it is shading from "crazy" to "the most." I believe this talking out of the side of the mouth and out of the side of the vocabulary is indicative of an inward twist or slant. Why not get at the inside through the outside? Seems to be natural, logical and more suited to a practical age.

A PLEA FOR PROPRIETY

Have you looked at our high-schoolers lately? Or can it be that your tired eyes have grown so accustomed to a melange of freakish costuming and frenzied hairdos, that you take the abnormal for the normal and Kinsey-like believe that what is done should be done? I have looked often and long. I still believe there is hope if we make a gradual approach. In working out that approach let us think together along old-fashioned rather than "Old Fashioned" lines. A truly masculine boy is a delight, an effeminate one in thought or dress is a horror against the graces of nature. A truly feminine girl is even a greater delight; a masculine girl who seeks to be other than she is is something gross. Yet the number of effeminate boys and masculine girls grows and grows. The interchange of dress between the sexes seems to be making slob. Our girls are unaware or don't care that boys wear slacks but slacks wear girls. Both sexes slide, slither, droop, swing their hips and, believe it or not, wear falsies on their minds, their bodies, or on their attitudes. Masculinity, femininity; resourcefulness and modesty; the niceties and heartiness of another day have fallen away before slobbery talk, slinking movement, inartistic and inappropriate clothing until everyone in the school system from the superintendent to caretaker wonders and quakes. Let's not blame the radio, movie, and T-V performers. They are only serving as mirrors reflecting the spirit of youth!

I speak in the name of manners, of courtesy, of appropriateness. I ask that a boy be a boy, look, think and act like a boy. He was made for action and noise not for softness and silk cushions. I ask that a girl look, think and act like a girl. She was made for the fine, for refinement, for the succoring and elevation of the race. May we not somehow lead these odd-

acting youngsters back to the normal by stripping off the abnormal? Have we tried it?

There is little use in complaining about delinquency, vandalism, rough-housing. So many of the young can not respect others, property, and decent living because they do not respect themselves. They think of themselves all the time but think too much or too little of their place in the world. If they dress and act like slob, are they slob? I hope not. But if they are we can "unslobber" them by gently and persistently unwinding them from the outside. If they are case-hardened, we may have to do a little chipping. The falsehood, the pretense, the substitutionism and transferring, this hugging of the lesser for the greater, the apparent for the real, has to be corrected by changing their exteriors (which they value so highly) for better interiors. This is a challenge for every honest teacher in the nation. It is not a matter of funds, of plans, of buildings, of courses. It is rather a down-to-earth, personal approach to a struggle for the souls and bodies of the next generation. Let's begin on the outside where the abnormal "values" have been set up and bore through to retrieve real values. Not one among us can refuse the challenge.

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The American Catholic Historical Association will hold its thirty-fourth annual meeting in the Conrad Hilton Hotel, Chicago, December 28-30. Prof. John T. Farrell of The Catholic University of America, president of the Association, will give the main address, on American occupation of the Philippine in 1898.

Rev. W. Patrick Donnelly, S.J., president of Loyola University, New Orleans, is a member of the newly formed eight-man National Council for Financial Aid to Education. The purpose of the Council is to promote better understanding between American business and institutions of higher learning.

THE CATHOLIC UNIVERSITY RESEARCH ABSTRACTS*

THE HISTORY OF CATHOLIC SECONDARY EDUCATION IN THE ARCHDIOCESE OF CHICAGO by Sister M. Innocenta Montay, C.S.S.F., Ph.D.

This historical survey traces the growth of secondary education in the Archdiocese of Chicago up to the year 1953. In its treatment of the early days of secondary education in the Archdiocese, it reveals many of the obstacles encountered by the Church in setting up schools. It was not until after 1855, when a great number of religious communities established houses in Chicago, that Catholic secondary education there showed any appreciable advance.

Since the beginning of Catholic secondary education in Illinois, 235 schools have been established. Within the present boundaries of the Archdiocese of Chicago, there are 95 Catholic secondary schools. They are staffed by 1,924 teachers, both religious and lay, and their enrollment is approximately 40,000 pupils. Forty-three of the schools are operated by parishes, and 52 by religious communities. With the exception of Quigley Preparatory Seminary, there are no diocesan secondary schools in Chicago. Of the 95 secondary schools, 18 are boys' schools, 58 are girls' schools, 16 are coeducational, 4 are so-called institutional schools, and 3 are preparatory seminaries.

THE COMPARATIVE EFFECTIVENESS OF COMPARABLE INSTRUCTIONAL SOUND MOTION PICTURES AND SILENT FILM STRIPS IN INFORMATIONAL AND CONCEPTUAL LEARNING OF FIFTH-GRADE SOCIAL STUDIES by Sister M. Jamesetta Slattery, S.S.J., Ph.D.

The present trend toward an extensive use of audio-visual materials demands a continuous evaluation of these instructional media. In order that the claims made on behalf of the available devices may be supported by experimental evidence, leaders in the field of audio-visual education have pointed out the

*Copies of these published doctoral dissertations may be purchased from The Catholic University of America Press, The Catholic University of America, Washington 17, D.C. A catalog of available publications will be sent on request.

specific need for a comprehensive application of objective measurement to all the subject-matter areas. This, they maintain, will be accomplished when the intense interest which has been manifested in the use of these materials has been matched by a similar interest in determining, by means of quantitative measurement, their comparative effectiveness when used in the curriculum. In view of this need, it was the purpose of this dissertation to compare the effectiveness of two selected media of communication used in the learning of fifth-grade social studies: the instructional silent filmstrip and the instructional sound motion picture. In more specific terms, the study sought to determine whether or not sound and motion were essential to maximum learning in this subject matter field and on this grade level.

From the literature in the field of audio-visual education, one may conclude that early research was chiefly concerned with justifying the use of audio-visual materials. This research was carried on largely via group studies which received financial assistance in the grants of the Commonwealth Fund, the Payne Fund, and Eastman Kodak Company. The advent of the sound motion picture began a new cycle of research. Since 1930, determined efforts have been made to measure the effectiveness of this medium as it was related to a variety of factors. This research has been greatly stimulated by the unprecedented use of films by the Armed Services during and since World War II. The implications for civilian educational programs derived from these studies were in favor of multi-sensory instruction.

This study, which deals with a statistical comparison between social studies achievement by rotated groups using filmstrips and sound motion pictures, concludes that both media contribute to increased learning of fifth-grade social studies. Filmstrips produced higher mean gains which were statistically significant than did sound motion pictures. Therefore, it would seem that sound and motion are not essential to maximum learning of social studies on this grade level. The experimental population of 422 pupils was broken down into three I.Q. levels. The study gives evidence that pupils of all levels of intelligence learn from both media, and that those of higher intelligence attain correspondingly higher scores than those of lower intelligence. The element of class participation was introduced in one-half of the

filmstrip groups. Although the participation groups yielded somewhat superior scores, these were not significant when expressed as t-values. The appeal of the sound motion picture which was evident from the fact that only twenty-four pupils of the total number expressed their preference for silent films does not, according to recorded results, justify their use in preference to filmstrips in fifth-grade social studies. In view of the comparative costs of the two media and of the superior achievement in the use of filmstrips on this grade level and in this subject matter area, audio-visual programs may economize through a more effective use of filmstrips.

PESTALOZZI AND THE PESTALOZZIAN THEORY OF EDUCATION: A CRITICAL STUDY by Sister Mary Romana Walch, O.S.F., Ph.D.

Johann Heinrich Pestalozzi was an educator of the nineteenth century whose influence as a writer and teacher received worldwide recognition but whose real significance as an educator has been the subject of conflicting opinion among modern historians of education. Some historians estimate his worth very highly and others minimize it. In view of this lack of agreement among the historians it was the purpose of this dissertation to analyze the educational writings and work of Pestalozzi in an attempt to establish his rightful place in the history of education.

From the writings of Pestalozzi and also from the research studies that have been previously done regarding specific problems of investigation pertinent to him and his work, one may conclude that Pestalozzi was a product of his time. Throughout his works are found evidences of the contemporary philosophies of rationalism, empiricism, naturalism, and deism, and the trends of political and religious liberalism of his day. Although the cultural structure of society did much to shape his educational theory, one may not ignore the personality factors which contributed greatly to his interest in education. His indomitable will unified the traits of his personality into a character that possessed all the necessary qualities for a generous and complete dedication to the cause of social amelioration among the lower classes of his country.

This study, which deals with Pestalozzi's contributions to edu-

cation as a social educator, psychologist, and methodizer, concludes that he has been credited with being a great educator largely because of the fact that he was highly acceptable to the aspirations of his time. Although he was a forerunner of the psychological movement in education in the nineteenth century, he was not a psychologist; his position was that of a promoter rather than that of a psychologist. In the field of educational method his real influence is due not to the merits of his own method but to the fact that he stimulated others to discover better methods. He may be considered one of many since the days of Bacon and Comenius down to the present who have taken part in a movement to formulate a science of education. Finally, his contribution to education consisted more in the form of an impetus than in the formulation of an educational theory.

EDUCATIONAL THEORIES AND PRINCIPLES OF MAFFEO VEGIO by Rev. Vincent Joseph Horkan, Ph.D.

Vegio, a churchman and scholar who lived during the early Italian Renaissance, presents in his writings a comprehensive program for the education of children. His *De educatione liberorum*, written in 1445, is considered the most systematic and complete of all the Renaissance treatises on education. In the six books of this treatise the educative problem is considered under three headings: the physical, moral, and the intellectual development of the child. The treatise is an outstanding example of early Catholic Renaissance scholars who were convinced that a synthesis could be achieved between the nobler elements in pagan classicism and Christian teaching.

In this dissertation, the writer has analyzed the educational theories and principle of Vegio. He traces the influence of other notable educators, ancient and contemporary, on the Italian schoolman, and also evaluates Vegio's influence on subsequent educational theorists. Finally, he gives a criticism of the principal educational theories of Vegio in the light of modern educational theory and practice.

HIGHER EDUCATION NOTES

President Eisenhower and 275 delegates from universities, colleges, and learned societies joined with three Cardinals, the Apostolic Delegate, and over 150 Archbishops and Bishops to honor the new rector of The Catholic University of America, His Excellency, Most Reverend Bryan J. McEntegart, D.D., on the occasion of his installation, November 19. The colorful academic procession and ceremonies were witnessed by over five thousand students and friends of the University.

Presiding, as Chairman of the Board of Trustees, was His Eminence Edward Cardinal Mooney, Archbishop of Detroit. The other Cardinals in attendance were Their Eminences, Samuel Cardinal Stritch, Archbishop of Chicago, and Francis Cardinal McIntyre, Archbishop of Los Angeles.

The decree of appointment from the Holy See was read by His Excellency, Most Reverend Amleto Giovanni Cicognani, Apostolic Delegate to the United States.

The address of welcome, in the name of the University family, was delivered by His Excellency, Most Reverend Patrick A. O'Boyle, Archbishop of Washington and Chancellor of the University. His Excellency, Most Reverend Peter L. Ireton, Bishop of Richmond and Secretary of the Board of Trustees, gave the invocation. The Right Reverend Jerome D. Hannan, Vice Rector of the University, introduced the speakers and read the citation for the honorary Doctor of Laws degree conferred upon President Eisenhower.

In his inaugural address, entitled "Toward Greater Horizons," Bishop McEntegart outlined the task of the University in meeting "challenges arising from the conflicts of the past and the urgencies of the present." "To advance and integrate scientific knowledge," he said, "to expound the truth and wisdom of philosophy and theology, to apply knowledge and wisdom in training for the professions, and to employ truth for the service of good, in public as well as in private life—to do all this and to do it well in the light of faith and eternity—will mean for the Catholic University of America the attainment of its objective and success in its work for God and for country."

President Eisenhower acknowledged the honor paid him by the University in a warmhearted talk on the dependence of world peace upon the spiritual convictions of men. His remarks were timely, and they were received with enthusiasm by all present.

NCEA's golden jubilee shared the spotlight with the new rector's installation at The Catholic University of America convocation on November 19. Honored with citations during the National Catholic Educational Association's portion of the program were Their Excellencies, Most Reverend Francis P. Keough, Archbishop of Baltimore, and Most Reverend Joseph E. Ritter, Archbishop of St. Louis, past Presidents of the Association. His Excellency, Most Reverend Edward F. Hoban, Archbishop of Cleveland and President of the Association, gave the golden jubilee address. The Right Reverend Frederick Hochwalt read the citations.

Dedicating new buildings and announcing further expansions kept many Catholic university and college authorities busy last month.

At the University of Notre Dame, His Excellency, Most Reverend John F. O'Hara, C.S.C., Archbishop of Philadelphia, dedicated the new Nieuwland Science Hall, while the Very Reverend Theodore M. Hesburgh, C.S.C., President of the University, presided over the opening of the new LaFortune Student Center. Nieuwland Science Hall, a \$2,500,000 structure housing the University's chemistry, physics and mathematics departments, is named for the late Father Julius A. Nieuwland, C.S.C., Notre Dame scientist who discovered the basic formula for synthetic rubber. LaFortune Student Center, housing a general lounge, dance floor, game room, and a number of meeting rooms and offices for the Student Senate and other campus groups, is named for Mr. Joseph A. LaFortune, a Notre Dame alumnus and trustee and vice chairman of the Warren Petroleum Company, Tulsa, Oklahoma, whose gift made the building possible.

His Excellency, Most Reverend Albert G. Meyer, Archbishop of Milwaukee, dedicated Marquette University's new \$1,450,000 Memorial Library. The five-day dedication program included the fourth annual Gabriel Richard Lecture, by Dr. James Craig LaDriere, professor of English at The Catholic University of

America, on the topic "Directions in Contemporary Criticism and Literary Scholarship."

The new Keith Art Gallery, named for the celebrated California landscape artist, was dedicated at St. Mary's College, St. Mary, California. The gallery has three halls with three hundred lineal feet of walls for picture hanging.

Georgetown University announced a \$14,000,000 Greater Georgetown Fund and broke ground for a \$1,000,000 building for nurses. Attainment of the fund goal by 1964, the one hundred seventy-fifth anniversary of the University's founding, would permit completion of ten proposed building projects and expansion of endowments, scholarships, fellowships, and student loan funds. Georgetown's present physical plant consists of twenty-nine buildings representing an investment of more than \$18,000,000. Specific construction projects for which the fund will be used are: a library building, to cost \$2,300,000; a graduate school building, \$1,350,000; a building for the School of Foreign Service, \$1,500,000; a language and linguistics building, \$750,000; a law center, \$1,900,000; a hospital wing, \$975,000; a wing for the Medical-Dental School, \$800,000; a building for the School of Nursing, \$1,150,000; and a dining hall, \$1,100,000. Listed under other capital needs are endowed professorships at \$150,000 to \$300,000 each and endowed scholarships at \$15,000 to \$30,000 each. Additional annual operating needs of the University are: salary increases, \$250,000, and scholarships and student aid, \$350,000.

DePaul University launched a \$5,500,000 development program which is to benefit all its seven major undergraduate and graduate divisions. Principal units in the program are: an all-purpose auditorium serving as an on-campus site for athletic, cultural and social events; a three-story library building; a three-story research laboratory addition to the present Hall of Science; a four-story annex to the Liberal Arts College; and amplification of the facilities serving students in the University's downtown divisions of law, commerce, music, college, and graduate school. The program is aimed also at providing DePaul with an endowment to supplement the regular sources of income, improving faculty salary scales, student scholarship opportunities, and adult educational services. Founded in 1898,

DePaul is the first Catholic university to be established in the State of Illinois. More than 95 per cent of its 7,000 students reside in Chicago and its suburbs. Seven out of every ten work their way through school, paying for all or part of their college education.

Construction of a new \$2,000,000 gymnasium was begun at Providence College. When completed it will seat 4,200; it will contain a student lounge, cafeteria, rifle range, and alumni association offices.

Ground was broken for extensive additions to Hartford Diocesan Teachers College at Madison, Connecticut. Nine new buildings in contemporary ranch style are to be built. Four to be completed by next July include a chapel, an auditorium, an administration building, and a residence hall. The College is located on the former W. T. Grant estate, given to the Archdiocese of Hartford in 1948 by Mr. Grant, prominent chain store head. It was established in 1949 to provide centralized training for teachers for the diocesan elementary schools. In addition to the branch at Madison, the College has two other branches in West Hartford and in South Woodstock.

St. Peter's College, Jersey City, New Jersey, announced plans for a new building to house a chapel, cafeteria, offices, classrooms, and other facilities. Expected to be started early in 1955, the new building will be called Dineen Hall, in honor of Father Joseph S. Dineen, S.J., president of St. Peter's from 1931 to 1937.

Finishing touches were put to plans for two new buildings at St. Mary's College, Notre Dame, Indiana. The plans call for a new science hall and a fine arts building.

St. Louis University's Pope Pius XII Memorial Library building is projected for 1954. The library will house more than 600,000 treasured Vatican Library manuscripts in microfilm. At an estimated cost of approximately \$5,000,000, it will serve as a memorial to Our Holy Father and will commemorate the growth of scholarship in America. In addition to photographic reproduction apparatus and private study rooms, it will include a Hall of Schools honoring universities of America that antedate St. Louis University, a Hall of Scholars which will commemorate the great teachers of all nations and creeds, and a Hall of Na-

tions which will emphasize the dignity of the human person. The microfilming process, started early in 1952, is one-third finished.

Enrollment in the Nation's colleges and universities has increased for the second consecutive year, the U.S. Department of Health, Education, and Welfare announced last month. Reporting partial results from the Office of Education's annual fall survey, Acting Commissioner of Education Rall I. Grigsby said: "An estimate—based on returns from 70.5 per cent out of approximately 1900 institutions—shows a total enrollment for the fall of 1953 of approximately 2,215,000. This constitutes an increase of 3.1 per cent over the enrollment figure of approximately 2,148,000 for the fall of 1952. Since the rate of increase from 1951 to 1952 was 1.5 per cent, the present estimate would indicate that the rate of increase for total enrollment has been accelerated." Although there is a considerable increase in the number of new students enrolled, the rate of increase for this group has declined. In 1952—the first year to show an increase since 1949—there were 537,000 students enrolling for the first time, an increase of 13.7 per cent over the previous year. This fall's enrollment of new students totals 575,000, or an increase of 7.2 per cent above last year.

The Ford Foundation is offering for the third successive year a number of foreign study and research grants for projects concerning Asia, the Near and Middle East. Applicants should be under thirty-six years of age; they should be United States citizens or aliens permanently residing in the United States who can give substantial evidence of their intention to become citizens. They may be: (1) college seniors completing undergraduate studies this academic year; (2) persons who are doing or have done graduate work relating to the specified areas; (3) persons who are doing or have done graduate work in fields or disciplines that have specific application to the stated areas; and (4) persons who have had experience or are now engaged in business, government, agriculture, labor relations, education, engineering, communications, law and other fields, regardless of whether they have lived and worked in the areas.

SECONDARY EDUCATION NOTES

Adding 23,000 pupils through diocesan high school expansion, next year the Archdiocese of Philadelphia will have over 60,000 pupils in Catholic high schools. Of this total number, approximately 57,000 will be in diocesan or parish high schools; the others will be in private, religious community-owned high schools. Provision for the additional 23,000 pupils is being made by the construction of six new diocesan high schools and the expansion of three already in existence. An addition to Roman Catholic High School in Philadelphia has already been completed; construction of an addition to St. James High School in Chester, Pennsylvania, increasing the capacity of this school to 1,500, is now under way. Archbishop Prendergast High School, opened this fall in Drexel Hill, Pennsylvania, will be enlarged to accommodate 1,000 more pupils. The six new diocesan high schools now in the planning stage include: Bishop Neumann High School for 3,000 boys in South Philadelphia; Father Judge High School for 2,500 boys in Northeast Philadelphia; two high schools in Northwest Philadelphia, one for boys and one for girls, each with a capacity of 2,500 pupils; a coed high school in Pottstown, Pennsylvania; and a coed high school in Pottsville, Pennsylvania. One-half of the construction costs of these new high schools will be borne by the Archdiocese, the other half by the parishes of the district served.

With the addition of these new high schools, next year the Archdiocese of Philadelphia will have 70 high schools: 20 diocesan, 24 parish, 20 community, and 6 institutional.

As of this fall, there are approximately 38,000 pupils attending Catholic high schools in the Archdiocese; of this number, approximately 27,000 are in schools owned and administered by the Archdiocese.

The growth of high school educational facilities in Philadelphia clearly confirms the wisdom of those pioneers of Catholic education, McDevitt, Burns, Henry, and Cahill, who a half century ago fought for diocesan high schools against the opposition to them led by the narrow-minded advocates of the college-

attached high school as the only institution for Catholic secondary education. For a concise exposition of this controversy, see Edward F. Spiers, *The Central Catholic High School* (Washington, D.C.: Catholic University of America Press, 1951), pp. 18-31. In providing adequate facilities for the high school education of Catholic youth, there is a function proper to the diocese which religious communities and parishes alone can not perform. It is readily admitted, however, that without the co-operation of religious communities and parishes in staffing and helping to finance diocesan high schools, diocesan authorities can do little. Here, as in every advance of the Church, there is need of corporate effort.

Two new Catholic high schools for boys will be built in the Diocese of Covington. One, Covington Catholic High School, will cost \$642,541, and the other, Newport Catholic High School, \$631,063. The schools will be ready for use by February, 1955.

Disregard for mathematics by high school students is revealed in a recent U. S. Office of Education survey report, entitled "Mathematics in Public High Schools," published in *Bulletin* 1953, No. 5, of the Department of Health, Education, and Welfare (Washington, D.C.: Superintendent of Documents), 47 pp. 20¢. Between the first and second semesters in 1951-52, algebra enrollment in the schools surveyed dropped 14 per cent for boys and 9 per cent for girls; and in geometry, 18 per cent of the boys and 11 per cent of the girls dropped the course. For intermediate algebra the record was much worse: 32 per cent for boys and 26 per cent for girls.

Other findings of the survey are: (1) The number of eleventh and twelfth graders enrolled in mathematics is excessively low. Of pupils enrolled in mathematics in the last four years of high school, 50 per cent were in the ninth grade, 27 per cent in the tenth, 14 per cent in the eleventh, and 9 per cent in the twelfth. (2) Although nearly all schools required classes to meet 36 weeks, 5 times a week, class periods varied from 30 minutes to 70; so the total instruction time in the same course varied by as much as 50 per cent. (3) Mathematics was not required at all for graduation in 8 per cent of the schools surveyed. (4) Less

than half the teachers giving courses in mathematics devoted full time to mathematics.

Return to "old-fashioned" history is in the offing for junior high students in New York State. In recent years, history has been given in a topical way, with large areas of historical trends and development considered as units of study. Now the State Department of Education urges a return to the method of treating American history chronologically. More emphasis will be placed on American heroes of both the distant and the recent past. The lives and deeds of such historic figures as Washington, Jefferson, Madison, Monroe, Jackson, Lincoln, Theodore Roosevelt, Wilson, and Franklin D. Roosevelt will be stressed in the classroom.

Students are to be taught about deeds that have made America great, the importance of the free enterprise system, and the responsibilities of citizens, young and old, in a democratic nation. Students will also learn about civil defense and how they can co-operate in such a program. Social studies, long stressed in junior and senior high schools, will now be known as Citizenship Education, with emphasis upon the citizenship aspect of the course.

Speech and drama teachers will find the November issue of the *California Journal of Secondary Education* of great interest and value. Most of the issue is devoted to a symposium on "Dramatic Techniques for Developing American Citizens." Principals will have a better understanding of the drama teacher's task after reading Carol Flanagan's article "The Drama Teacher and the Teaching Load." According to statistical studies of the drama teachers' activities in Southern California, the average high school director produces two or three major productions a year, one musical, several one-act plays, supervises talent shows, and presents at least one drama assembly a year. Many drama teachers whose theatre of action lies not so near Hollywood can write a list of similar assignments. In all, the symposium presents eleven articles, each written by a high school speech and drama teacher.

High achieving and low achieving boys are the subjects of a new doctoral dissertation which, in spite of its statistical in-

tricacies, is hereby recommended to high school principals and teachers. Entitled *Differential Patterns of Intelligence Traits between High Achieving and Low Achieving High School Boys*, the study was conducted by Rev. Charles G. Roesslein, S.V.D., Ph.D., at The Catholic University of America and may be purchased from The Catholic University of America Press, Washington 17, D.C.. To satisfy the curiosity of girls' teachers, it can be announced that a similar study of high school girls is under way at the University and will be published in the spring of 1954.

The raw data in Dr. Roesslein's study are derived from the scores obtained by 205 boys of the eleventh grade in 21 Catholic coeducational high schools on three intelligence tests and one achievement test.

The results of this study do not justify the conclusion that the school is doing right by its less talented boys when it channels them into non-intellectual programs of study. Rather, the results of this study would justify those who seek to develop understanding of principles in boys of low achievement by using visual aids, first-hand experiences, and other concrete techniques of teaching so that they may come to an understanding of truth which their more gifted companions acquire by vicarious experience and with less effort. This does not deny that the more gifted boy is able to gain deeper insights into more truths and that he should be encouraged to do so.

Grading, promoting, and reporting to parents are indeed three persistent educational problems, and that is just what they are called in the title of the September, 1953, issue of the *Bulletin of the Bureau of School Service* of the College of Education of the University of Kentucky. Every kind of plan that the genius of educators has designed to solve these problems is described and evaluated. No new solution to the problems is offered, but there is presented a plan for "action programs" whereby better solutions than we now have may be worked out by all parties concerned. The booklet is of value to teachers, pupils, and parents because it reveals precisely and comprehensively many facets of the problems and the road-blocks to their easy solution.

ELEMENTARY EDUCATION NOTES

Teachers rate fellow teachers higher in personality traits than the average for people in general, according to Sister Mary Amatora of St. Francis College, Fort Wayne, Indiana. Sister Amatora conducted a study, reported in the October, 1953, issue of the *Peabody Journal of Education*, in which four hundred teachers of grades four through eight answered questions on certain personality traits of their fellow teachers. Each teacher was rated by four other teachers on a ten-point scale.

In ratings on "co-operation," the teachers of the fourth, fifth and sixth grades stand considerably higher than the teachers of the seventh and eighth grades. There were small differences among the ratings for teachers of grades four, five, six, and seven on "dependability"; but for teachers in grade eight, there was a decided drop in score for this trait though the mean rating was still above average. On "disposition," the study shows that eighth grade teachers were decidedly lower than the rest as a group, i.e., they tended toward pessimism rather than toward optimism. The scores for this trait for teachers of the fourth, sixth and seventh grades indicated a definite trend toward optimism, while the mean rating for fifth grade teachers topped them all by twenty points.

Recognition vocabularies of children differ qualitatively from their recall vocabularies. This conclusion is based on the findings of a study summarized in the April, 1953, issue of the *Journal of Educational Psychology*. Traditional vocabulary differences have been considered in terms of range—how many words one can define—while the dimension of the quality of these words defined has been largely ignored. In the above-mentioned study, an effort was made to ascertain the qualitative aspects of children's vocabularies. A multiple-choice vocabulary test, in which the three or four responses to each item were correct but of different qualitative levels, was administered to children at the third, fifth and eighth grade levels and to a group of college graduates.

Definite trends and, in some instances, significant differences

were found between fifth graders and eighth graders in their selection of "synonym," "use-and-description" and "repetition-illustration-inferiority explanation" type responses. Eighth graders and college graduates were inclined to choose synonyms more frequently than were younger children as responses to the vocabulary test items. Pupils in the third and fifth grades tended to select "use and description" and "repetition-illustration-inferiority explanation" type definitions even when definitions were presented in synonyms at their own vocabulary levels.

Overview of research on phonetic instruction was presented by Paul Witty in the May and October, 1953, issues of *Elementary English*. Not only did Witty set forth the positions of a number of leaders on the place and value of phonetics but he also described representative systems of instruction in phonics. He concluded his summary by pointing out that the nature and amount of phonics instruction to be given in the elementary school is a highly debatable question. "Adherents to any one of a number of positions may find justification for their views in published sources—from the devotees of the doctrine of 'no phonics' to the advocates of a very artificial approach," writes Witty. Despite the controversy, however, certain facts appear quite clear to him. There is certainly a phonics readiness which should be ascertained before instruction is offered. Furthermore, phonetic study should begin with known words, and an auditory-visual emphasis should be employed.

Use of complicated group pictures tends to produce counting, not grouping, at the first grade level, claims D. T. Dawson, assistant professor of education at Stanford University. Dawson questions a theory on the development of number concepts proposed by Amy J. DeMay in 1935 and widely accepted today in literature and in practice. According to this theory, children go through four stages in learning the concepts of numbers in a group: the concrete object stage, the pictorial stage, the semi-concrete stage (lines, dots, etc.), and the abstract-number-symbol stage. Apparently there has been no evidence that this hierarchy of presentation was experimentally evaluated through use in the classroom, so Dawson sponsored a study with this objective in mind.

The study, an account of which appears in the September, 1953, issue of the *Elementary School Journal*, yielded data to show that first graders are able to perceive groups in the simple geometric forms more easily and more rapidly than in the pictorial forms. The data indicate that complexity impedes the perception of "groupness." The critical factor in the apprehension of the group is its complexity and not its "geometric" or "pictorial" forms.

Because trends in good teaching of arithmetic have been toward the functional use of number ideas in social situations, many textbook and workbook writers have used complicated pictures, involving much detail and activity, to develop number ideas. However, because a situation is *socially significant*, it does not necessarily follow that it is also *mathematically meaningful*. The findings of this study seem to indicate that the use of complex social pictorial representations for grade one may impede the development of the mathematical idea of groupness. Children will consequently resort to counting and sub-grouping in response to this type of pictorial representation.

New journal for teachers of arithmetic has been announced by the National Council of Teachers of Mathematics. *The Arithmetic Teacher*, as the new magazine is entitled, will be devoted to the improvement of the teaching of mathematics in the kindergarten and all the grades of the elementary school. It will contain reports of research and articles by experts in mathematics education and outstanding teachers of arithmetic on problems of learning that are most urgent in the classroom. Subscriptions, which are \$1.50 per year, should be addressed to the National Council of Teachers of Mathematics, 1201 Sixteenth Street, N.W., Washington 6, D.C.

New set of six color filmstrips based on the *Revised Baltimore First Communion Catechism*, the official text for preparing children for their First Holy Communion, was released by the Society for Visual Education, Chicago, Illinois, last October. This set was planned and supervised by Rev. Leo J. McCormick, superintendent of schools, Archdiocese of Baltimore, and Rev. Joseph B. Collins, professor of catechetics at The Catholic University of America. Individual strips list at \$5.00.

NEWS FROM THE FIELD

Diocese of Pittsburgh schools enrolled 85,929 pupils in 1952-53, an increase of 2,462 or 5 per cent over 1951-52, according to the *Forty-Eighth Annual Report of the Catholic Schools, Diocese of Pittsburgh*, released last month by the diocesan superintendent, Very Rev. Msgr. Thomas J. Quigley.

Total elementary school enrollment was 73,679, an increase of 4 per cent over 1951-52. The first grade, with an enrollment of 11,676, increased by 2,839 pupils or 24 per cent. This figure is only 384 less than had been predicted for the first grade in a study made by the superintendent last year. Assuming that the study's predictions for the coming five years are equally accurate, first grade enrollment this fall should be 13,511. In 1957, it should be 15,887, which is almost double the first grade enrollment for 1951.

Enrolled in high schools in 1952-53 were 12,528 pupils, an increase of 5 per cent over 1951-52. According to the report, this increase would have been much greater except that all of the Diocese's 52 high schools were filled to capacity. Only 52 per cent of the Catholic elementary school graduates can be admitted to the Catholic high schools, because of lack of facilities.

Of the 197 elementary schools and 52 high schools maintained in the Diocese, 162 elementary schools and 47 high schools are located in the Greater Pittsburgh area, including the City and Allegheny County. In this Greater Pittsburgh area, there were 64,254 elementary and 11,659 high school pupils in Catholic schools in 1952-53, about 91 per cent of all Catholic children of school age. Outside Allegheny County, the number of children attending Catholic schools is only about 51 per cent of the total number of school-age Catholics. Throughout the entire Diocese, about 66 per cent of the Catholic children of school age are in Catholic schools.

Information like that presented in the previous paragraph is of great value in measuring the adequacy of Catholic educational effort in the United States. The writer has occasion to

examine some forty diocesan school reports in the course of a year. This 1952-53 Pittsburgh report is the first to come to his attention which contains data of this kind. Pittsburgh's superintendent and his assistant are to be commended for their industry and courage in recording such important information.

Of the 1,913 teachers in Pittsburgh's elementary schools in 1952-53, 257 (13.4 per cent) were lay teachers.. Ninety-three (15 per cent) of the 617 high school teachers were lay.

Return religion to American education was the plea of speakers at several educational meetings last month. At the golden anniversary convention of the Religious Education Association, in Pittsburgh, Dr. George M. Shuster, president of Hunter College, New York City, said that "education is rapidly becoming the only area of American cultural life from which religion is excluded." At the opening assembly of this convention, Dr. Luther A. Weigle, dean emeritus of Yale University Divinity School, ascribed to some leaders in public education the assertions that "belief in God is necessarily and wrongfully authoritarian in character, that there is no absolute truth or value in obligation, that in matters of faith good teaching is always neutral, that God is irrelevant to the real crises and decisions of human life and history, that belief in God is actually a hindrance to human idealism." He said that what such theorists are attempting to give the schools is what they call "non-theistic humanism." He described as more "serious the disposition to expel God from both the government and education as an illegal entry." "This condition," he maintained, "is due to an extreme interpretation of the principle of separation of church and state, which confines God to the church and outlaws Him in the state." The principle of separation of church and state was meant to protect free exercise of religion, and the U.S. Supreme Court suggestion that the founding fathers wanted a "wall between church and state" is "a falsification of history," he said.

Speaking at a luncheon sponsored by the Joint Committee Against Communism, in New York, Dr. Joseph B. Cavallaro, chairman of the New York City Board of Higher Education, said: "Though religion is the main source of moral and spiritual

values it is regarded as a stranger in many of our schools, as unimportant, irrelevant and even dangerous. Too many of our teachers believe that progress can be attained only by secular means. But this indifference or neglect of religion, the neutral attitude of so many teachers in questions of right and wrong, their reluctance to hold convictions, the view that religion is a private matter which should not intrude upon the minds of the pupils, is not consistent with sound educational principles. It overlooks the simple facts that religion provides the highest moral sanctions for our behavior, that it is an inseparable part of our culture and of our American heritage. It is just as truly an aspect of our daily lives as politics, business or industry. It is the responsibility of our public educational system to give the students a complete understanding of their cultural background, then religion cannot be denied recognition. . . . If we are to plan wisely for the future, we must create in the minds of our youth a better understanding of what religion means and increase their contacts with it."

Protestants do not want "public schools to which we have entrusted our children for about one-third of their waking hours for three-fourths of the year to offer an education which ignores God," declared Dr. Mary Alice Jones, director of children's work for the Methodist General Board of Education at Nashville, Tennessee, speaking before the Methodist Church National Conference on Christian Education, in Cincinnati, Ohio. Emphasizing that the Constitution of the United States "does not outlaw God," Dr. Jones added: "Certainly it is the right of parents to ask that the public schools acknowledge the reality and sovereignty of God in overt ceremonies, and certainly it is the right of American parents to ask that the public school officials cooperate with the churches in the matter of arranging schedules so that the churches may on request of the parents of the children receive them from the school for a stated period each week for specific religious education."

Dr. Roma Gans, of Columbia University Teachers College, speaking before the Teachers Institute of the Archdiocese of Indianapolis, told Catholic school teachers that Catholic support of "the rising groundswell" for religion in public schools is important to the American school system.

BOOK REVIEWS

DEVELOPMENTAL GUIDANCE IN SECONDARY SCHOOL by Wilson Little and A. L. Chapman. New York: McGraw-Hill Book Company, 1953. Pp. xx + 324. \$4.50.

The general nature of this book is well described on the jacket. We are told that the work represents a new approach devoted almost exclusively to an understanding of pupils' problems, and ways in which schools can help youth to make a satisfactory adjustment when guidance is conceived as an integral part of the total educational program; that the treatment is novel in that emphasis is shifted from the form and structure of the guidance program to the subject of boys and girls who are in process of growing up in a complex world. The jacket reads:

The authors establish the problems of most concern to youth in junior and senior high school as determined by long term investigation; these problems are presented and explained psychologically and socially, and procedures are suggested by which guidance services may be harmonized with pupil's needs.

Full chapter treatment is given to these special topics: "Youth's Social Problems"; "Family Relations Problems of Youth"; "Problems in the Use of Time"; "Youth Looks to the Future"; "Youth's Personality Problems"; "Youth, Part-Time Jobs, and Money"; and "Youth's Health Problems."

The book appears to be just as described. It is an interesting book and can not fail to be helpful for any teacher or other worker involved in the guidance of youth.

For all that, this reviewer is a bit skeptical about the scientific validity of the experimental data and treatment of these data upon which the whole text depends. Four thousand nine hundred fifty-seven students, 92 per cent of whom fell into the age bracket from fourteen to seventeen years, were asked to complete free-response forms in which the essential element was: "Take as much time as you like and write down the problems about which you worry most. This is asking for it straight, so please be frank." The 4,957 papers yielded 19,006 problems. The problems were sorted and classified—apparently, by the authors themselves—and fell under the problem areas listed as chapter headings above. All of the problems were in one of these seven

areas. Add up the number in all areas and it comes out just 19,006. There were no miscellaneous problems.

In the December, 1938, issue of the *Journal of Experimental Education* (Vol. VII, No. 2), George Lawton reported results on a "preliminary study" of questions which adolescents find unanswerable. Such questions appear to be in the "problem" category. For him 25 per cent of the young people studied turned in no questions; the other 75 per cent, embracing 602 cases, turned in 1,514 questions. For the "entire adolescent group" the questions were classified as concerning (1) human nature, 34 per cent; (2) religion and philosophy, 26 per cent; (3) science, 14 per cent—with such things as sex, school, politics, family, and miscellaneous following in that order.

It appears that the adolescents changed a lot in recent years or that they've taken to fooling somebody! Or is the validity of such a study dependent upon the selection made between the words "question" and "problem"? Of course, the authors of *Developmental Guidance* do modestly state on page 10: "It is not suggested that research in this field is no longer needed. Educators should continue to study the nature of youth's personal and social problems if for no other reason than to establish appropriate points of emphasis in guidance and in instruction from time to time." Certainly their use of the word "instruction" seems to leave open the area of "questions" which students find unanswerable, as well as "problems."

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THE ADMINISTRATION OF THE MODERN SECONDARY SCHOOL by J. B. Edmondson, Joseph Roemer, and Francis L. Bacon. New York: The Macmillan Company, 1953, 4th ed. Pp. xvii + 614. \$5.00.

In this fourth edition one new division has been added to the general organization of the previous edition. New topics and new material have been included, and some of the chapters have been rewritten. The adequate attention given to the historical background of the several topics deserves to be noted. The reader is able to view the special problems of the secondary

school in their origin and development. By placing some emphasis on the history of education as it relates to administration, the authors have made available information which is not usually found in one source.

Despite the opportunity afforded by this new edition, several problems are either ignored or treated ineffectively. Slight reference is made to the extent of participation in student activities. Recent research on the social and economic factors which place the activities beyond the resources of a sizeable group of students could have been summarized to the advantage of the secondary school principal.

The chapter on appraising and reporting progress of students surveys recent trends, including the features of the newer report cards. The relationship of appraisal to reporting and to promotion is not discussed. This section would have been improved by a study of the attempts made to provide for objectivity in the appraisal of growth in those areas of attitudes, skills, and habits which are features of the newer report cards.

The brief account of the North Central Association and its operations is an excellent device to acquaint the principal with the role of the accrediting agency. It is also an example of the authors' praiseworthy concern for historical background.

Secondary school and college relations are explored. Attempts to improve articulation of secondary school and college are described. This section would have benefited from a presentation of the more recent experiments in articulation made in Michigan and, under grants from the Ford Foundation, elsewhere.

In the suggestions made for acquiring good study habits, the student is advised on memorizing: "When you think you have finished, go over the materials several more times to overlearn for mastery." Such advice is a reminder to the reader to use his critical faculties in a work which involves the several fields of educational psychology, philosophy, and guidance.

Some Catholic readers may wistfully note that modern secondary education is confined to the public school in a book which is otherwise aware of the historical background of American education.

THOMAS F. DEVINE.

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CREATIVE INTUITION IN ART AND POETRY by Jacques Maritain.
The A. W. Mellon Lectures in the Fine Arts. New York:
Pantheon Books. Pp. xxvii + 423. \$6.50.

This monumental work grew out of six lectures given by Professor Maritain at the National Gallery of Art in Washington in the spring of 1952 as the initial series of the A. W. Mellon Lectures in the Fine Arts. The work is richly illustrated with some sixty-eight full-page reproductions of paintings, half of which pertain to the history of art, and the remaining illustrating the character of modern painting. Nearly two hundred so-called "texts without comment," following each of the nine chapters except the last and gathered from the writings of a vast array of writers on the arts, constitute invaluable literary illustrations of Professor Maritain's views. The volume constitutes Number XXXV of the Bollinger Series, sponsored by and published for the Bollinger Foundation, evidently with heavy subsidy.

In the creative intuition we are dealing with knowledge by connaturality proper to poetic experience. Here the role of the image is particularly difficult as it is no longer used in the genesis of concepts or abstract ideas. Modern poetry with its amazing advance in self-awareness has thrown new light on an old truth concerning creative imagery. When a purposive comparison is made, for example between the fragility of world felicity and the fragility of glass, the comparison is made between two things already known in order more strikingly to express one by superimposing it on the other, and the result is "rhetorical mode pertaining to the discursus of reason," (p. 327) which may be used in poetry but is not the creative mode particularly proper to the poetic intuition. What Maritain calls the "immediately illuminating images" of the active intellect in its poetic or creative intuition, being free from the conceptual organization of things according to their natural similarities, are brought together in an utterly new and unforeseeable way for an intuitive expression of some pressing and obscure intelligibility. The poet speaks, for example, of "the lion's ferocious chrvsanthemum head." In such cognition what is most immediate is naturally experience of the things of the world; what is most principal is the experience of the self "because it is in

the awakening of subjectivity to itself that emotion received in the translucent night of the free life of the intellect is made intentional and intuitive or the determining means of a knowledge through congeniality." (p. 128) This dual revelation will also be evident in the work produced which will be a direct sign of the secrets perceived in things and a reversed sign of the subjective universe of the poet. Yet the grasp of the self in the poetic activity is entirely disinterested, never for the sake of the self-centered ego but for the sake of the work, drawn out of itself in a literal ecstasy which is creation dying to itself to live in the work. Art continues in its own way the labor of divine creation, or as Dante puts it, art is the "grandchild of God."

This is an important contribution to the understanding of the distinct forces which make up our culture. Not the least important is that of the artist who paradoxically has himself until recently been the most misunderstood of revealers of the truth. If the artist even claims to possess and present a unique insight into the individual concrete existence of things, then it becomes absolutely required of the philosopher to investigate sympathetically such claim as pertaining to philosophy's one central and ultimate problem. Maritain, as we have observed, is particularly equipped to understand the artist, and we believe that as a philosopher he has justified the artist's claim.

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PROMISES TO KEEP by William E. Walsh. New York: P. J. Kenedy & Sons, 1953. Pp. 253. \$3.00.

This item is sub-titled *A Family Close-up*, and it is precisely that. Its readers are given a peek into every nook and corner of the hearts as well as of the hearth. They will be rewarded by an education in some of the real values of family living. They will learn a great deal of practical psychology, functioning in childhood and in adolescence; of social psychology in action; and even in the psychology of teaching as they glimpse Professor Walsh in his relations with his students, while following

the activities of the family on Logan Street.

Written in a warm, human style, the story captivates the reader. Before he is aware of it, he is living with this marvelous family in its loving and its laughing, in its singing and its "chopping," in its frolicking and its partying—in fine, in its growing and its fighting for life every inch of the way.

If anyone is tempted to think a story of circumstantial poverty must of necessity be monotonous, let him know he will change his mind when "smoke fills the room, and the whole house" from the treachery of a would-be ouster; when he is locked in the storeroom with Avis, anxious and near-tragic, as she becomes threatened by flood waters from below and fire from above; when he is in the midst of the nocturnal searching party for the runaway toddler.

Though persistent lack of money is the toughest ax, Bill and Billy sing and whistle as they chop their nightly cord of wood. Above all, this whimsical, self-made scholar, who captivates his readers with deep and elusive laughter, who reflects the ups and downs of temperament in his family's swiftly-changing fortunes, holds with his wife, notions of marriage and family life that are strongly Christian.

Beneath the merriment of daily episodes the deep current of spirituality is clearly perceptible. With a houseful of problems and a soul full of ideals, Avis and Bill make a home, albeit under difficult circumstances.

Bill wrote "Promises to Keep" in order "to demonstrate Divine Providence as the key to family life." He did a superb job. Old and young should enjoy this cleverly written tale of a real family. It should be required reading for every high school and college student contemplating marriage.

SISTER MARY AMATORA, O.S.F.

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BOOKS RECEIVED

Educational

Bestor, Arthur E. *Educational Wastelands*. Urbana, Ill.: University of Illinois Press. Pp. 226. \$3.50.

How to Plan and Conduct the Parish Confraternity of Christian Doctrine High School of Religion. Paterson, N.J.: Confraternity Publications. Pp. 60. \$0.50.

Little, Wilson and Chapman, A. L. *Developmental Guidance in Secondary School*. New York: McGraw-Hill Book Company. Pp. 324. \$4.50.

Marane, M. T. *A Guide for Catholic Teachers*. New York: McMullen Books, Inc. Pp. 164. \$2.50.

Sattler, Henry V. *Parents, Children and the Facts of Life*. Paterson, N.J.: St. Anthony Guild Press. Pp. 270. \$1.75.

Tyler, Leona E. *The Work of the Counselor*. New York: Appleton-Century-Crofts, Inc. Pp. 323. \$3.00.

Textbooks

The Acts of the Apostles. The New Testament, Part III, for Discussion Clubs. Paterson, N.J.: Confraternity Publications. Pp. 121. \$0.50.

The Life of Christ. The New Testament, Part II, for Discussion Clubs. Paterson, N.J.: Confraternity Publications. Pp. 130. \$0.50.

General

Beron, O.S.B., Richard. *With the Bible through the Church Year*. New York: Pantheon Books, Inc. Pp. 243. \$4.95.

Homan, Helen Walker. *Star of Jacob*. The Story of the Venerable Francis Libermann. New York: David McKay Co., Inc. Pp. 329. \$3.75.

McMahon, Norbert. *St. John of God*. New York: McMullen Books, Inc. Pp. 205. \$2.75.

Marcelline, O.S.U., Sr. M. *Silver Beads*. A Christmas Play in Three Acts. Paterson, N.J.: St. Anthony Guild Press. Pp. 33. \$0.75.

Moffatt, S.J., John E. *Listen, Sister Superior*. Reflections for Every Nun. New York: McMullen Books, Inc. Pp. 208. \$2.75.

Schlitzer, Albert L. *Redemptive Incarnation*. Notre Dame, Indiana: University of Notre Dame Press. Pp. 337. \$2.50.

Sheen, Most Rev. Fulton J. *Jesus, Son of Mary*. New York: McMullen Books, Inc. Pp. 42. \$1.00.

Smith, Raymond. *Whitehead's Concept of Logic*. Westminster, Md.: Newman Press. Pp. 179. \$3.00.

Thomas, Joan Gale. *A is for Angel. A Book of the Alphabet in Pictures and Rhyme.* New York: Lothrop, Lee and Shepard Co., Inc. Pp. 56. \$1.00.

Trappist Monk. *Father Peyton's Rosary Prayer Book.* Albany, New York: Family Rosary, Inc. Pp. 228.

Vandeur, Dom Eugene. *Trinity Whom I Adore.* New York: Frederick Pustet Co. Pp. 163. \$2.75.

Von Hildebrand, Dietrich. *The New Tower of Babel.* New York: P. J. Kenedy and Sons. Pp. 243. \$3.00.

Pamphlets

Elmer, O.F.M., Victor F. *St. Bernardine of Siena.* Paterson, N.J.: St. Anthony's Guild. Pp. 26. \$0.25.

O'Connell, Timothy P. *Morality in Medicine.* Paterson, N.J.: St. Anthony Guild Press. Pp. 52. \$0.50.

On the Better Care and Promotion of Catechetical Instruction. Paterson, N.J.: Confraternity Publications. Pp. 26. \$0.10.

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Rev. Joseph A. Spitzig, professor of philosophy at St. Mary's Seminary, Cleveland, has been named temporary chairman of a proposed Council of Catholic Learned Societies. The Council's purpose and organization will be studied at a meeting in Cleveland during the Christmas holidays.

In the twenty-year period from 1934 to 1953 inclusive, 22,584,023 persons in the United States have received high school diplomas; 4,347,450 bachelor's degrees; 641,580, master's degrees; and 78,495, doctor's degrees—according to figures given in the November issue of the *NEA Journal*, p. 474.

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